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VOL. LII MILWAUKEE, WISCONSIN.—NOVEMBER 7, 1914 NO. 1

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I FIND THAT it is not the circumstances in which we are placed, but the spirit in which we meet them, that constitutes our comfort; and that this may be undisturbed, if we seek for and cherish a feeling of quiet submission, whatever may be the privations allotted us. —*Elizabeth T. King.*

HE DOES NOT love us because we are so lovely, but because He always loves what He pities.—*Elizabeth Prentiss.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 7, 1914 NO. 1

# Aid Through Our American Churches in Europe.

Letter from the Bishop in Charge of AMERICAN CHURCHES IN EUROPE

To the Editor of The Living Church:

IT seems to me time to put before the Church the fact that our American churches on the Continent are in great need. They all live on the weekly offerings, and these are now a very small item, with no visitors, and few residents. But there never was a time when these churches meant so much to Europe, or could do more good. The Dresden and Munich congregations, when the war broke out, each had a small emergency reserve, saved through great economy. These, I suppose, are being used up all too rapidly. The great Paris church always has a problem before it. Mr. Lowrie, though on his vacation when the war cloud burst, returned to his post at Rome, and now has practically all English-speaking people on his hands. The three English churches are closed; the Methodists have asked him to look after their people; the Presbyterian church is closed; and he is working along without income, bravely and usefully.

The necessity of holding our posts in the neutral countries like Italy and Switzerland can hardly be overestimated. Such service as our men have been rendering covers them and the Church with honor. I have been trying for some time to get data as to how to proceed with the question of relief. A letter to the State Department has had no useful answer. I suppose, however, that such funds as we can raise should go to a neutral center, and perhaps through Archdeacon Nies. I had a small balance in the Union Bank at Geneva when trouble began, which I have authorized the Church there to use. I am holding my official salary subject to use in the difficulties we face. I hope something large can be done for our work.

Faithfully yours,

October 30, 1914. G. MOTT WILLIAMS.

The last two issues of THE LIVING CHURCH contained letters from our European correspondent, the Ven. Archdeacon Nies, whose long silence at a time when news from the continent would have been very welcome, was broken only by a personal card to the editor early in September, written in French, and explaining that it was then difficult to send out long letters written in English, even from Switzerland. Archdeacon Nies' headquarters are at Lausanne, and under the Bishop of Marquette—who visited the European churches last spring—he exercises supervision over all our American churches on the Continent.

At our request, Archdeacon Nies has obtained information in regard to the present status and work of each of these churches. The interesting letter conveying that information is printed in this issue.

It is obvious that each of these churches is an American center from which American Relief Work is being administered in vigorous, efficient, American fashion, and must continue to be given. Yet the problem of maintaining that work, with the regular contributors gone and the influx of tourists stopped, is one that presses very seriously.

American Churchmen certainly, and perhaps other Americans as well, are now asked to rally to the support of this work in the centers in which it is maintained—impartially in Germany and France and among the great number of refugees in Switzerland and Italy.

Without desiring in any sense to compete with other funds, it seems an immediate duty for THE LIVING CHURCH to respond to the appeals in these letters for aid. *This is the work that devolves immediately upon American Churchmen.*

Let American Churchmen now rise in a body to sustain this work and to administer this relief. THE LIVING CHURCH today opens a fund for the purpose, and will send amounts received to Archdeacon Nies for distribution among the various centers according to his judgment. We now invite contributions, large and small, from all our readers. *Send as quickly as possible.*

We shall say nothing of the urgent necessity for this aid; but that there may be

general confidence in the discretion which we repose in Archdeacon Nies, we add that a bronze medal has been presented to him by the United States Consular Agent at Vevey, which reads: "ARCHDEACON NIES. For efficiency in aiding Americans abroad. European War, 1914."

The same efficiency that was given to the service of Americans at the outset, is now being given to those others who need relief. Here is the opportunity for us to translate the meaning of American neutrality into terms of service.

# EDITORIALS AND COMMENTS

## Slaughter as a Policy

WHEN the average professing Christian is suddenly asked whether or not the Christian thesis has broken down in that part of the world which is now convulsed by a horrid war, he answers that Christianity has not been absorbed and digested by that part of the world as yet; and that while men are growing into the freedom of the sons of God, there are likely to occur reversions to the primitive type during which popular Christianity, little more than a veneer, will peel off in spots and show the unconverted body upon which it has been overlaid. And in so saying he says truly; yet not adequately. For to the most pessimistic must come a distinct shock when he comes face to face with the knowledge that some considerable element (God alone knows how much) in the genius which has inspired the present war and the cold blooded ferocity with which it is waged, is not a genius which has failed through human infirmity in the attempt at a Christian attitude toward the vocation of nations and the sanctity of human life, but a genius which deliberately and of choice has started from an utterly different premise.

The disclosure of the existence of this spirit comes to us in the writings of General Friederich von Bernhardi, and, notably, in his book called *Germany and the Next War*, written nearly four years ago. The work has had a wide vogue in the land for which and in which it was written, and indeed, we are told, it has been a text book in the German staff-colleges. These details are of no moment, however, for the position of General Bernhardi, and his standing in the country which claims his allegiance, mean that he is in a position either to control or to reflect the policy of his country, and his writings are either the seed or the soil, the root or the blossom—it matters not which.

Whether he is the apostle of his view of the world, or the latest convert to it, that view is completely and entirely alien to the Christian notion of the question to which he addresses himself. We may allow his words to speak for themselves.

In his chapter "The Right to Make War," he deplores the ceaseless effort to bring about universal peace, and flings the charge of imposture at those who are active in it. The human race, he says, is stupid not to see the inevitableness of war:

"The current in this direction is so strong that the majority of governments profess—at least outwardly—that the necessity of maintaining peace is the real aim of their policy. . . . When a war breaks out, the aggressor is universally stigmatized, and all governments exert themselves, partly in reality, partly in pretense, to extinguish the conflagration. Pacific ideals, to be sure, are seldom the real motive of their action. They usually employ the need of peace as a cloak under which to hide their own political aims. . . . Theorists and fanatics imagine they see in the efforts of President Taft a great step forward in the path to perpetual peace. Even the minister of foreign affairs in England, with well-affected idealism, termed the procedure an era in the history of mankind. . . . The desire for peace has rendered most civilized nations anaemic and marks a decay of spirit and political courage. . . . It has always been the weary, spiritless, and exhausted ages which have played with the dream of perpetual peace. . . . All that the Hague Peace Congress has done in its limited sphere, deserves acknowledgment. But it is quite another matter if its object is to abolish war entirely and deny its necessary place in historical development. . . . This aspiration is directly antagonistic to the great universal laws which rule life. War is a biological necessity of the first importance . . . which cannot be dispensed with. The sages of antiquity recognized this; *e.g.*, Heraclitus who said, 'War is the father of all things.' It is the persistent struggle for possessions, power, and sovereignty which primarily governs the relations of one nation to another, and right is respected so far only as it is compatible with advantage. . . . No tribunal can judge between states and make its judgment prevail. Nothing but war is left to secure the true elements of progress. . . . Strong, healthy nations increase in numbers. They require new territory for expansion. Every part of the earth's surface is inhabited and new territory can only be obtained at the cost of its possessors, that is, by conquest, which thus becomes a law of necessity. . . . The knowledge that war depends on biological laws leads to the conclusion that every attempt to exclude it from international relations must be untenable. For it is not only a biological law but a moral obligation, and as such an indispensable factor in civilization. The devotion of the members of a community to each other is nowhere so splendid as in war. . . . What a perversion of morality to wish to abolish heroism among men!"

The above excerpts are chosen as the eye falls upon them, and are in no sense divorced from their context. The author deals with the Christian aspect of the matter (and disposes of it) in a paragraph. Christianity is not intended, he tells his readers, to bring about universal peace, and is without significance in the relations of one country to another. It is intended to produce peace between and among individuals, and morality in them, so that their full development may go on unhindered, and they themselves become by that means of greater use to the state: better able, we are left to infer, to carry muskets. "Christian morality is personal and social in its nature and cannot be political."

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THROUGHOUT the book there is so much of truth from which the completing end has been dropped, so many premises stated as if they were conclusions, so many historical references which are perfectly sound as to fact and utterly unsound as to inference, that one is tempted to be led away into saying that here is a man who takes the world as he finds it and knows that what man has done man will do. Yet the Christian ideal is to take the world as one finds it (since that is the only way it can be taken), but by no means to leave the world as one finds it; and further, that it is perfectly possible for man, under the impetus of grace, to leave off doing something he has always done. Bernhardi blames the world for not observing from history the beneficent results of war. Yet the same claims of benefit may be made for famine, earthquake, and the bubonic plague. All these phenomena thin out, very effectually, unwholesome densities of population, provide outlet and opportunity for heroism and self-denial, and are the occasion of much elevating virtue. Economically they are of greater value than war, since they decimate, impartially, both non-producers and producers, while the ravages of war are confined to industrial units. So far as the Christian position is concerned, the argument from history is of little value since the record of what unregenerate man has done can scarcely be a guide to what regenerate man ought to expect of himself. A world in the making can never be a picture of a world made, and the inevitableness of war among the unconverted, though it be a foregone conclusion, can hardly

throw light on a condition which involves, first of all, a general conversion. And as to war in the light of a factor in civilization, as the writer claims that it is, much depends upon what is meant by civilization. If civilization means wireless telegraphy, megaphones, surgical prophylaxis, and locomotion by volatile fluid-fuel, then, no doubt, war promotes civilization, because war is the grandsire of invention through the manifold necessities it begets. But if civilization means an improvement and growth in "civility," if it means an improved spiritual outlook on the world and our brothers in it, and the rapid supplanting of low ideals by high ones, then war can be nothing but a hindrance to civilization; and, thank God, it is generally so regarded.

However, our purpose is not to set about the refutation of the position of Bernhardi; partly because we are confident that to the overwhelming majority of men his position needs nothing to refute it but the frank statement of itself. We desire only to point out that Christianity has not received a black-eye by the European war, but rather that a savage philosophy and a notion that the world is made without love by an unlovely and unfeeling intelligence is demonstrating itself, and, we trust, giving to the world an object lesson which will need no repetition.

As to the trifling and erroneous slant taken by the great military expert toward Christian ethics as touching the problem of war, it is enough to say that it is a warped view which does violence to the whole Christian ideal. Christianity and its ethics concern nations as truly as they concern individuals. If our religion cannot control a situation which might lead to an international *casus belli,* neither can it avert a row between the cook and the housemaid. We shall not here discuss the extent to which resistance by force against wrong is justified. There are those who hold, with the Quakers, that any resistance, even in the event of invasion or tyranny, is contrary to the Christian law. That position we shall not try to defend, nor do we believe it the only alternative to that which this exponent of militarism sets forth. To fight in defense, or against a grave wrong, after every possible attempt has been made to prevent it, is one thing. To defend war as itself good, to treat it as a "biological necessity," is another. The latter is unreasonable, unscientific, and unchristian.

How sweet is the contrast afforded between the sweet gentleness of the Christian notion and the spirit in which this war-lord writes! Here is a philosophy which is nourishing the young generation of a great state so that its new born soldiers are suckled, like Romulus and Remus, by a wolf, and must grow up in their foster mother's ferocity. The anger of an outraged nation as shown in its soldiery is unfortunate enough, even though there be in it wide stripes of nobility. But the calm detachment of men to whom war is a trade and butchery an industry, is fearful to contemplate. War as a deplorable misfortune, as a thing to be prepared for as one prepares against robbery and fire, produces a certain sort of soldiers and civilians. War as the lawful ambition and recognized vocation of a nation produces a very different type. The one, in an emergency, may be grand; the other only makes a disgusting propensity conventional. If this spirit be militarism and the genius of militarism, then it is to be devoutly hoped and prayed for that the present war will accomplish its utter rout and destruction. Wherever courage and self-sacrifice are taught and preached, men have pointed to pictures of smoke-dimmed battle-fields, where a man with the last remnant of his strength clutches the colors with one hand and feebly waves with the other the sword he can no longer wield, the while he waits for a death which shall destroy him unconquered. Shall we change this picture for the children of the next generation, and invite them to turn their bored and weary eyes to the abattoir where a hireling at so much per day strikes upon the head, with the precision of long practice, beasts whose bodies must nourish a people who could not otherwise live and develop? If we must make this change in the immemorial rhetoric of the world to accommodate it to the change in ideals, it will not be because Christianity has failed, but because an unchristian philosophy prevails in some of the courts of the world.

---

WE DOUBT whether our German friends realize how large a factor Bernhardi has been in repelling the American people from sympathy with the German cause. Our friends accuse English writers of distorting facts, of poisoning the wells of our information, and so, of creating antipathy toward the German people and their government.

But this is not at all the case. We have not taken the German case from English writers. The American people have been reading Bernhardi on a grand scale. Rightly or wrongly, they assume that he adequately expresses the German imperial idea. And to well-nigh a hundred million American people, that idea is absolutely loathsome. Our German friends can hardly conceive how unspeakably hateful the position that this writer enunciates is to Americans. Our patriotism is built up on an opposite principle. Our Christianity condemns the whole conception that Bernhardi treats as a matter of course.

If in any degree our German friends have lost the sympathy of the American people, let them blame BERNHARDI more than any other factor for it. We are true friends of what we have fondly believed to be the real Germany; but that is because we have seemed to see in the German people something far better and nobler than this modern Goliath, stripped of any semblance of true Christian character, which Bernhardi unveils and calls it the German nation.

---

AT the time the primary Synod of the Mid-West Province was in session in Detroit, the American Board of Foreign Missions (Congregational) was holding its one hundred and fifth annual meeting, in the same city. From a report of its proceedings in the *Congregationalist,* we learn that—

**Congregationalist Offerings**

"Without a great campaign, without special effort, the Board closed the year with a balance on the right side, and reported the fourth consecutive year with receipts of over a million dollars and the largest in its history. There are over three thousand contributing churches, with many loyal givers in each, and over two thousand special supporters who, in addition to these church gifts, send additional personal offerings, varying from a dollar to thousands of dollars."

Congregationalists and Churchmen are of nearly identical numerical strength in this country, the latter being the stronger, and few would maintain that in financial strength these are inferior to the former. Yet this Board for *foreign* missions only collects more money than our own Board collects for foreign and domestic purposes together.

This is not very creditable to Churchmen; and when we come to analyze the receipts of the American Board, we find that reference to "over 2,000 special supporters who, in addition to these church gifts, send additional personal offerings, varying from a dollar to thousands of dollars." This latter class is conspicuous by its absence from our own reports.

When the apportionment system was first introduced among Churchmen, the danger that, in laying stress on per capita averages, and on parochial offerings, we should discourage personal gifts for missions, and particularly large gifts from individuals, was urgently presented. This danger has been realized. We have almost no personal givers to the Board direct. We have congregations that pay and many more that do not pay their apportionments, but we have very few that materially over-pay, and still fewer really dignified personal gifts and thank-offerings for missions. This condition appears to be a permanent one in connection with the system. And we have a regularly occurring annual deficit.

Some time our whole fiscal system must be carefully reconsidered from the perspective of these facts.

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THE entire issue of the *Christian Socialist* for November is devoted to memorials of the late Bishop Spalding, who was, indeed, foremost among American Christian Socialists. There is, on the first page, "Bishop Spalding's Own Story of Conversion to Socialism." There is a condensed report of his remarkable address before the Social Service mass meeting at the time of the New York General Convention. There is a paper from Bishop Spalding's pen on the subject of Socialism and Christianity, reprinted from the *Christian Socialist* of November 1911. There are series of extracts from his letters, compiled by his elected successor in the episcopate of Utah, the Rev. Paul Jones. There are the "Impressions" of the Rev. Irwin Tucker, editor of the periodical, and the resolutions of the Bishops of the Fifth Province. It is, indeed, a remarkable series of papers, and the mere fact of gathering and preparing

**Bishop Spalding as Socialist**

these so quickly is a fine tribute to the editorial efficiency of the *Christian Socialist.*

Through it all stands out the figure of a remarkable man. Bishop Spalding's socialism was more than the effort to find common ground between historic Christianity and the workingman. It was an enthusiastic, hearty acceptance of the principles of Karl Marx, upon which Socialism is builded. The conviction did not come easily. He was partly convinced but also repelled by the "sordidness" of Marx. He had to get deeper into the underlying principles, and, one is sometimes tempted to think, the ardent Socialism that resulted was a rather original doctrine such as Socialists generally do not know. But it was very real to Bishop Spalding and henceforth it dominated his life. "It is my duty," he writes, "to try to make the Church see that she must cease to be the almoner of the rich and become the champion of the poor. It is a definite choice. 'Ye cannot serve God and Mammon.'" And this was the message that he gave in his remarkable speech at General Convention:

"What must the Church do? Will you let me try to tell you? Accept the truth which the industrial democracy has discovered, that labor, and not capital, is at the basis of production. Only this spring, in his address as president of American Sociologists, Dr. Albion W. Small, head of the Department of Sociology in the University of Chicago, said in effect that Karl Marx deserves the same place in sociology that Galileo deserves in natural science, because Marx's contention that in production labor is fundamental, and not capital, is as true, even if it is as revolutionary, as the contention that the sun, and not the earth, is the center of the solar system. Surely, there can be no doubt on which side the Church of Jesus Christ ought to stand when the issue is between dollars and men."

Trying to interpret this, the Bishops of the Mid-West Province discerningly said in their sympathetic memorial:

"He was such a Socialist as believed that Jesus Christ came to set on foot a new-old social order, depending for its principles on the Fatherhood of God and the Brotherhood of Man, and he was absolutely a Christian, believing in and following Christ both in letter and spirit. If his principles led him to describe in uncomfortable language things everywhere tolerated or apologized for, it was because he thought it was better to be right than comfortable. He had very little use for comfort himself, unless he could give it where it was really needed. He did not think men ought to be saved in their sins, especially if they were comfortable sins, and this is what made him the sort of Socialist he was."

Was he right? At least in large part he was. The Socialism of a party is limited, like the platforms of other parties, by the varying conceptions, prejudices, affections, hatreds, education, environment, of the men who constitute the party. But the Socialism that was the enthusiasm of Bishop Spalding was a set of fundamental principles, that grew into intense conviction, dissociated from these limitations. He was an intensely original character. He may almost be said to have accepted nothing intellectually without a challenge. His Churchmanship was as unique as his economic standards. And his untimely death, as, in our earth-bound, superficial vision we are prone to view it, leaves the American Church much poorer in those spiritual and intellectual forces that alone can enable her to solve her own problems in this twentieth century.

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CLOSING the forms of this issue a day in advance in order that the holiday may be observed on election day, a considerable mass of news matter is necessarily held over. Most important of the items thus crowded out are the accounts of the consecration of Dr. Brown to be Bishop Coadjutor of Virginia, of the organization of the "Province of New York and New Jersey" in Brooklyn, and of the Maryland diocesan convention, while the London Letter is also received too late for publication. The events named occurred according to programme, and the incidents concerning them will be narrated in next week's issue.

**An Early Issue this Week**

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## ANSWERS TO CORRESPONDENTS

QUESTIONER.—(1) Baptized non-Churchmen may be married in an Episcopal church.—(2) Purple is the episcopal color; purple cassocks are commonly used in Cathedrals. Red cassocks imply especial dignity—as at the English Royal chapels and as used to distinguish crucifers and servers from choristers.—(3) Society of St. John the Evangelist.—(4) A Cathedral is a diocesan non-parochial Church under control of the Bishop, acting directly or through Dean and Chapter. A Pro-Cathedral is a parish church in which certain privileges have been granted the Bishop by its vestry.

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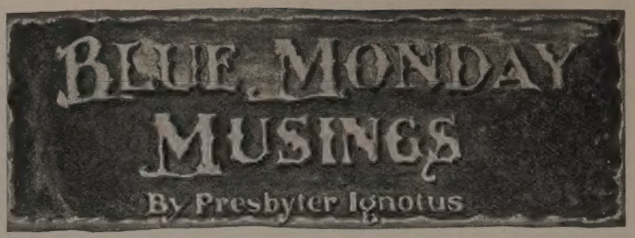
A REPINING life is a lingering death.—*Benjamin Whichcote.*




I REMEMBER a chant royal of someone's, in praise of the seasons a chant royal of which, at the close of each stanza is

"*Now* we behold the glory of the year!"

And truly, in spring, summer, autumn, winter, one discerns often what seems at the moment the supremest perfection of all. But this is October: and I doubt if there is anything in any other month of all the eleven to equal a typical American October day, like this which has just come to its end. Crystal-clear, with just a hint of chill if one stepped out of the sun's splendor; the air fragrant with the delicate, aromatic, suggestive odor of falling leaves; now and then the light wind blowing up a pungent whiff of smoke from where the censers fumed at the Month's Mind of summer; and everywhere the pageant of scarlet, and crimson, and amber, and pale-gold, and red-gold, and russet, and brown, and the deeper hue that Dante calls brown-brown, all relieved against the dark green of the pines and the pointed firs, or the softer green of the pastures. My feet rustled pleasantly in the thick carpet strewn over the hill: why do gardeners hasten so to "redd up" that soft covering? The squirrels ran in and out, busy upon their economies, and wondering, doubtless, in their degree, what effect the Great War would have upon their incomes. And I thought of fields across the ocean, stained a brighter scarlet than the ampelopsis could show, and wondered who would rake up the myriads fading, falling there, even as I joyed in the peace of New England's meadows.

Then I came home, along the river, just after sunset. There were no clouds; and all the west was like a great topaz, diffusing a soft yellow radiance which transfigured everything it touched. St. John must have seen such a sunset glow from Patmos when he wrote of streets paved with pure gold as it were transparent glass. The new moon pointed its horns eastward, hung sickle-wise on high; and I heard the Angelus ring out, from the dearest of all church-spires, its summons to prayer in the power of the Incarnation, which is the power of Resurrection too—in France and Flanders as in Palestine!

Ah, there is nothing like an October day in America! And to-morrow brings another: joy!

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LAST APRIL I mentioned here a delightful book, *In Far New Guinea,* by an Australian priest, the Rev. Henry Newton, working among the primitive people of that vast island, as one of the very best missionary records of recent times. I have just received a letter from the author, dated "Dogma, Bartle Bay, Papua, August 8th," some extracts from which follow:

"We are hoping to have our first ordination of native deacons very shortly. (I wonder when we shall get expressions in our language which will express things clearly? 'Natives of New Guinea who have become Christians,' is rather awkward; but 'native Christians' seems to express something a little derogatory to them, and also something in the way of class or other distinction within the Church, which jars our sense of Catholicity.) We have two 'boys' who have been under preparation for nearly two years. One had been a teacher for some years, and for four years had been in charge of a small station where he did very good work indeed, and so had 'first been proved.' His name is Peter Rantamara. The other was at one time a pupil-teacher. He then went to live in his village, was working as a laborer for the mission for some time, and did voluntary work as a lay evangelist, taking mission services on Sundays. He offered himself; and these two I have been teaching for nearly two years, three or four hours every day. I lectured and they took down the lectures *verbatim.* The work has to be done in a native dialect, of course; and, as there is no literature of any kind, one hopes these lectures will serve for them to read and grasp later on, when they are ordained. While perforce elementary, our course has really been fairly comprehensive: lectures on the Old Testament and its books, the New and its books, a resumé of Old Testament history, and of the period between the Return from Babylon and the birth of our Lord, an outline of general Church history, a detailed exposition of the Gospel of St. Matthew and of the Acts; lectures on the Church Year, on the Prayer Book Collects, Epistles, and Gospels, on the Communion service, the Church Catechism, the Burial Service, Ordination of Deacons, the Nicene Creed, and the Thirty-nine Ar-

ticles. These last we translated with a few notes on most, and a more detailed explanation of the more important ones.

"Nice distinctions come up in the way of translation. This language has no possessive case, and no word corresponding to 'of' to express it. There are two ways, both by a form of 'ana,' which means 'his,' or some other variant of the possessive pronoun. In one case, where the relation is of a part to the whole, or it is a close personal relation as in a family, the possessive is added to the word expressing the part, e.g.:

"Rava Natu-na=a man's son.
Rava ura-na=a man's hand.
Kui tawara-na=the bird its feathers.
Rava ana tawara=feathers (plumes) of a man.

"*I.e.*, where there is no personal relation of a part to a whole, *ana* is used as *his* in old English, 'for Jesus Christ His sake.'

"Now take the expression, 'The Sacrament of His Body and Blood.' For 'sacrament' we use the introduced, adapted word, *Sakarameneta*. Now I suppose it is right to say that the sacrament, *i.e.*, the outward visible sign, the elements, are not part of our Lord's Blessed Body and Blood. It would overthrow the nature of a sacrament to use the suffix-form. But there is a yet more subtle point: should one say, 'The Body and the Blood *Its* Sacrament,' or, 'The Body and the Blood *Their* Sacrament'?

*Tupuana* (His Body) *ma* (and) *Tarana* (His Blood) *ana* (Its) *Sakarameneta*, or, *Tupuana ma Tarana ai* (Their) *Sakarameneta*.

"You see there are four ways it might be put:

1. *Tupuana ma Tarana ana Sakarameneta.*
2. *Tupuana ma Tarana ai Sakarameneta.*
3. *Tupuana ma Tarana Sakaremenetana.*
4. *Tupuana ma Tarana Sakaramenetai.*

"(1) Implies that the element and the Gift are distinct, and the Gift is one; (2) the same distinction, but the Gifts two; (3) that the elements and Gift are not distinct, but the Gift one; (4) no distinction, and the Gifts two. For correct theological expression of doctrine, which is right? I may as well say we use (1).

"There are no abstract terms; no word for *father*, no idea of *fatherhood*. A *father*, *amana*, is 'his father'; *natuna*, 'his son.' There is no form of plural in the language, except for names of personal relationships, formed by re-duplication, *e.g.*, *Amamane*= His Fathers; *Natunetune*=His Sons. *Kui*=bird, or birds.

"This means that the Church must send out to the mission field men who have some definite training in theology and in the use and meaning of theological terms, and some real sense of distinction in shades of meaning, if the converts are to be taught the Faith clearly. The forms of expression we use carry with them ideas to the native mind; and according to their perception of the ideas the native words convey."

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ALL THAT takes one back to Nicæa, surely. Dan Crawford, in *Thinking Black*, tells us that the language of his African cannibal tribe is so elaborate that every shade of Greek metaphysic can be rendered into it, with a margin over for safety. The right Chinese word for God was for generations in dispute among missionaries there; and I have been told that Catholic versions of St. John always render *Logos* by *Verbum*, while heretical translators prefer *Sermo*. Flaubert's eulogy of the *mot juste* is not without significance in other fields than those of pure literature, evidently. To agree upon the precise significance of such words as *liberal, culture, atrocity, barbarous, neutral, binding, guarantee*, for example, would clarify many discussions of the present time, I know.

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SOME OF our Methodist friends are anxious, evidently, to emphasize the militant character of their religion, if this cutting from a recent New York paper is accurate. But I can't help wondering how many were "attracted to worship" by the blank cartridges.

"The Rev. Dr. Christian F. Reisner, pastor of Grace Methodist Episcopal Church, One Hundred and Fourth street, near Columbus avenue, furnished a band concert, a military drill, and a sham battle at his church last night to attract people to worship.

"More than 5,000 persons heard the concert and ate the lemonade, peanuts, and popcorn which were on sale.

"Company K, Seventy-first Regiment, drilled, after which they divided into two 'armies,' gave an imitation of war, blazing at each other with blank cartridges.

"Dr. Reisner was delighted with the success of his plan. He believes that by entertaining the people he can greatly extend the influence of his church."

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THE SACRILEGIOUS "mock marriage" continues to work havoc. I note that at an entertainment given for a Methodist Sunday school class near Fremont, Ohio, October 3, "a mock marriage caused much merriment. The benediction was pronounced by the M. E. minister at the close of the evening, after the singing of 'America'."

## AMERICAN CHURCHES IN EUROPE

### Their Present Condition and the Work They Have in Hand

#### FIRST SYSTEMATIC REPORT FROM THEM SINCE THE WAR BEGAN

LAUSANNE, SWITZERLAND, October 6, 1914.

IN pursuance of the request of the Editor of THE LIVING CHURCH for information as to the doings and status of the American Churches on the continent, since the beginning of the war, I have written each of the rectors for this information, and am sending such material as I am able to obtain at the moment of mailing this letter.

The Rev. W. W. Jennings writes that when war broke out 2,000 Americans were stranded in Munich. In spite of the fact that their ready money was limited and they could not realize on their travelers' checks, they raised 70,000 marks for the work of the Red Cross. "In consequence," says Mr. Jennings, "we are opening a hospital this week which will fly the American flag and have German American doctors at the head of it. In the church we took an offering for this on August 9th, and it amounted to 850 marks. We also started a fund for feeding the children of men who had gone to the front. Many such were very poor, and even before the war had a hard time of it. Now they have scarcely anything. We have over 9,000 marks in this fund and are feeding a hundred children three times a day.

Munich

"I suppose our work here is, like everywhere on the continent, sadly crippled. We have only a handful of people, members of the permanent colony, and a few others, new comers. We have a congregation of about fifty on Sundays. Of course, they will do what they can financially, but we should need any and all help that we can secure from the outside to maintain our work until this critical period is over. We have some 15,000 marks in German bonds, but at present it would be foolish to try to sell them.

"I propose to see this situation through; though I do not anticipate that there will be much fun doing it. We must hold our ground here, and, of course, must continue to serve the little group of permanent people. I am going to write all the people I know at home to send us any help they can. If you can make an appeal through THE LIVING CHURCH, I would very much appreciate it."

The Rev. J. C. Welwood writes from Dresden under date of September 23rd:

Dresden

"Here we are treated very handsomely. At first we were mistaken for English, and a few had unpleasant experiences.

"The Church has been working for the Red Cross and made over 2,000 articles. At the beginning we had from fifty to seventy-five in attendance every day sewing. The stranded Americans are now all gone. Our own standbys are also going. Dr. Spring and his entire family sail on the Rotterdam October 3rd. My daughter sails with them. So do about thirty others from this church. Besides those married to Germans, not a dozen will be left.

"I found something of a debt here, and managed to pay it all off last July, hoping for a useful winter season. We shall now run in debt again.

"Food stuffs are still selling at normal prices; the little advance is hardly appreciable."

The Rev. Dr. Watson of Paris writes:

Paris

"September 21st! How long, how very long that date seems from July 31st; and yet it was only July 31st when the rector and Mrs. Watson came home from a brief holiday in England; came home because war was declared and every one was needed at his post of duty. It is impossible now to write a record of those first days in Paris; one's eyes dim too quickly with tears, for yesterday Rheims was burned and this great beautiful city still goes bravely and quietly about its tasks of caring for the wounded; of whom there are so many that no count can ever be made.

"First there was the flood of tourists trying to go home. Over nine hundred of them received from the Church substantial assistance—clothes, food, money or shelter, sometimes all four. Scores came for comfort and advice. Dozens of students

were supplied with meal tickets at chartered restaurants and now that need is quite past. Happily most of the students have gone back to America, most of them supplied with their passage money by the government.

"The choir school is closed. The choir boys have been sent home to England. The precentor, the Rev. Mr. Ashman, was in Hamburg at the outbreak of the war and has not yet been heard from. The Bishop of Tennessee assisted the rector for two weeks in August, since which time Dr. Watson has been without an assistant. The parish nurse had the training of a class in 'first aid to the injured,' and she, with a number of the members of this class, is now serving as nurse at the military annex to the American hospital, the 'American Ambulance.' Dr. Watson is the executive head of the American Ambulance, the story of which will shortly appear in THE LIVING CHURCH.

"The parish house is a busy place every day. Sixteen young French women are employed there, sewing, making clothes for the hospital. There are over 15,000 unemployed in Paris. All the great, gay shops are closed and winter is coming fast.

"The regular charity work of the parish is actively maintained and yet we can not touch a fringe on the garment of need and sorrow. The rector has had a gift of forty cases of Quaker oats and this is being given to the very poor where there are little children. The colony, ordinarily numbering many thousands, has vanished. The great, beautiful church, so dependent on the gifts of travelers, faces problems undreamed of three months ago. From church and rectory float the Stars and Stripes, and past them march troops of soldiers, French and English, prisoners, and strings of horses and supplies of every sort. Then the refugees, French and Belgian, pointing to the brave colors often with hands that have been brutally maimed.

"War came so quickly. Germany gave no one a moment to prepare to be of service, but so long as our colors float, and so long as we sing,

'In the Cross of Christ I glory,
Towering o'er the wrecks of Time'—

so long will this Church give all it has to give of help for need of every sort.

"St. Luke's is closed. There is no money in the treasury of Holy Trinity to keep it open. Holy Trinity Church can keep its doors open only so long as those whom it has served remember its needs."

The Rev. Dr. Kaltenbach, of Lucerne, returned with Mrs. Kaltenbach to England about the middle of September.

Lucerne

He is doing Red Cross work there.

The American church at Florence is closed from May 30th to October 1st each year. I have written but received no answer up to the date of the sending of this letter.

Florence

The church in Nice also closes during the summer and reopens October 1st. They are taking care of several beds for wounded in the *Asile Evangelique*. I understand that most of the large hotels at Nice must furnish accommodation for wounded soldiers, so doubtless the American Church, as its people return, will find plenty of Red Cross supplies to furnish.

Nice

The rector of the American Church at Geneva writes:

"The war found us at the height of a fairly good season—or rather, it would have been at its height two weeks later. Of course visitors suddenly stopped coming, and during the first two weeks of mobilization there was little movement either way. There was much anxiety and uncertainty among the American tourists, the consulate, the church, and the American committee doing everything possible to inspire confidence and calmness. In the second week our people began to pour in from other parts of Switzerland, crowding the hotels to the uttermost. Many had not the means to pay at once, but the Geneva hotel and pension keepers showed themselves most considerate and liberal even at a time when it was a question whether they had sufficient supplies to take them through. From the middle of August to the middle of September the Church congregations were very large, even exceeding those in normal seasons. One Sunday the church was crowded to overflowing and scores could not get in. Advices from the consulate and legation were read at the services each Sunday during the time that arrangements were being made for the transportation of Americans. Most of these had left by the middle of September. A number have remained, but not so many as in normal years.

Geneva

"The Church has taken up relief work with energy. A considerable sum of money has been contributed to the Geneva branch of the Red Cross. Madam Prudon is in charge of an important work for the French Red Cross, with special reference to hospital supplies for the wounded. Mrs. Belden has organized a work at the rectory, and has about thirty ladies working for her on clothing for the refugees near our border. Already a large number of garments have been sent out. The young girls of the congregation are busy knitting bandages for the wounded or stockings for the army; and many of them also volunteer their services, a week at a time, in serving soup to the poor at the public soup kitchens. As far as the effect of the war on the Church at Geneva is concerned, it is too early to predict. There are still a good many more or less permanent residents in Switzerland, and most of these will probably gravitate to Geneva, Lausanne, or Montreaux for the winter. On the other hand, we can scarcely expect many visitors next spring or summer. So far, financially, the church has not suffered greatly. On the contrary, a number of Americans, upon their return home, have sent contributions which they were not able to give while here, in appreciation of the helpfulness of the Geneva Church in the time of stress and anxiety."

As for my own work at Lausanne, the new American Church of All Saints started last June, all I need say is, that, in spite of the war and the departure of so many who had arranged to stay for the season or for one or two years, and who would have aided very materially in our fixed support, the mission is, nevertheless, a very healthy infant. The good congregations have kept up, and are likely to do so, during the winter. But in these days no one is a prophet. Conditions change so quickly. While we have a goodly number of Americans here, however, we have lost almost all those whose ability to give was large. They have naturally returned to America and to safer havens. We do not need money to support the church (the people who enjoy the services can take care of that), but the pressure for work of relief is enormous. We have no more cases of embarrassment among Americans, but the victims of the war make the difficulty. We are first of all human beings, then Americans. Just over the lake from Lausanne, at Evian in France, are over 10,000 Belgian refugees, one of many such colonies. These people have lost everything. Having been obliged to flee quickly, some in the night, even their clothing is of the scantiest. Neither the Belgian nor French governments pay anything for their food. Some of the large hearted Savoyard peasants said to members of my committee, "The Lord has given us good crops this year. We will share with these unfortunates as long as we have anything ourselves. All we ask of *les étrangers* is that they will help with clothing." So these ten thousand refugees are being fed by the Savoyard farmers. To do what we can to meet their modest request to help with clothing, eighty or more of our American women and girls are making and collecting garments. Since September 11th, when they had finished 1,000 pieces for the soldiers and the Red Cross, they have finished another thousand for the refugees. *The need is for money to buy stuff.* We could work up all we could get, for an immense number of Swiss women are out of work through the mobilization, and would be glad to earn even a pittance. The best we can do seems only a drop in the bucket of all this misery, but we must not forget the lesson of the five barley loaves. We must do what we can. The Lord finds a way to multiply our efforts.

Lausanne

I am glad that the Editor of THE LIVING CHURCH has asked me to gather for him the information contained in the above letters. It places before the Church at large the work which the American Churches on the continent are doing, and the urgent need of each and all of them for help from home to enable them to meet, even inadequately, the enormous problems made by this war, and which they must in the name of Christ and humanity meet as best they can.

WM. E. NIES,
*Archdeacon in the Jurisdiction of American Churches in Europe.*

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MY SON, thou art never secure in this life, but, as long as thou livest, thou shalt always need spiritual armor. Thou oughtest manfully to go through all, and to use a strong hand against whatsoever withstandeth thee. For to him that overcometh is manna given, and for the indolent there remaineth much misery. Dispose not thyself for much rest, but for great patience. Wait for the Lord, behave thyself manfully, and be of good courage; do not distrust Him, do not leave thy place, but steadily expose both body and soul for the glory of God.—*Thomas à Kempis.*

## TEACHER TRAINING IN NEW YORK

### Parish Groups are Formed in the Bronx

### COURSE OF READING ARRANGED FOR THE CLERGY

#### Arrangements for Special Features at Diocesan Convention

New York Office of The Living Church,
11 West 45th St.
New York, November 2, 1914.

A COMPREHENSIVE plan for religious education, with special reference to the training of teachers, has been started in Bronx borough. Parish groups have been formed, with the Rev. Messrs. Ormsbee, Deyo, Clute, and Fell and Mr. Falconer at their heads, and an itinerant faculty provided. This faculty includes the Archdeacon, several rectors, a deaconess or two, and some laymen. There are six lectures, but they are given in all of the parishes and missions, so that for three months the training school maintains its classes. Not only teachers but Church people in general will be helped, it is believed, through the wide acquaintance that must follow.

**A Round Table in New York**

Through the courtesy of the Rev. Dr. F. J. Hall and the cooperation of the General Seminary, a course of reading has been arranged under the direction of Prof. Hall for clergy of New York and vicinity. A Round Table has been formed, the topic to be "The Person of Christ," and the first session was held on October 19th. Fortnightly, in Prof. Hall's seminary room at the Seminary, Round Table sessions are to be held. The next one is November 16th, at 11:15. Clergy are invited, and any desiring to enter upon the reading course are asked to write to the Rev. Horace R. Fell, 979 Ogden avenue, New York City.

**New York Diocesan Exhibits**

Last year the New York diocesan convention voted unanimously to enter hereafter upon a plan of meetings and exhibits, similar to that followed by the General Convention. The committee on arrangements for the convention, to which the matter was referred, will recommend to the approaching convention, it is understood, that upon its assembling it fix upon the hours 2:30 and 3 P. M. respectively, on the first day, to hear of work of the City Mission Society and the Seamen's Church Institute, and 12:30 the second day to hear of that of the Diocesan Missionary and Church Extension Society. The reasons for fixing the hours and limiting the time are, 1. That societies may be prepared to tell their stories in the best possible way, and that convention delegates and friends of the respective lines of effort may be on hand to hear. This year, in Synod Hall, the Diocesan Missionary Society will make a beginning of diocesan convention exhibits. There will be shown handsomely mounted pictures, maps, and descriptions of some of the new work of Church extension.

**Evangelist Summer Services**

For the tenth consecutive year there have been held in New York City evangelistic summer services conducted by an interdenominational organization. In the work of the summer just past there were such meetings held at Wall and Williams streets, with the Rev. G. A. Carstensen, D.D., as speaker. This gathering averaged about 175 people daily. There was also this year a considerable work among colored people. Two tents were opened in the Bronx and worth-while work done among 5,000 negroes living there. In Manhattan splendid work has been carried on by Mr. Edgar Young, a student at the General Seminary. This work has been closely affiliated with St. Cyprian's and St. Jude's chapels, of which Rev. Floardo Howard is respectively assistant vicar and vicar. These meetings have been carried on in the yard of the house in which Mr. Howard lives, and have been attended by over 5,000 people. The block in which these meetings have been conducted has boasted of three murders in as many months, and the need of the Gospel message there is most appalling. Work has been conducted as far south as Battery Park, and as far north as Williamsbridge; as far west as the North river, and as far east as Clason Point in the Bronx. The latter is the Coney Island of the Bronx, and until this summer no religious services of any kind had ever been held there. Preaching services were conducted in a dance pavilion and both the grown people and the children were glad to hear the preaching and story telling and are most eager that the work shall be continued in 1915.

**Death of Fred E. Hafely**

There died suddenly on Tuesday of last week in this city one who was known intimately to the clergy and leading laymen of the older generation. This was Mr. Fred E. Hafely, who was a factor in the Church book publishing business for a long term of years. As a boy he entered the firm of Pott & Amory, and was advanced from place to place in that firm and its successors, Pott, Young & Co. and E. & J. B. Young & Co., until, through deaths and other changes, the house went out of existence. The manufacture of fine Prayer Books and Hymnals, and of the various special liturgical forms such as the Altar Service, the Litany book, and the Bishop's Agenda, were due to Mr. Hafely's ambition to have the liturgical books of the Church in the most perfect form that could be devised. Of late years Mr. Hafely has been agent for one or two English publishers. He died suddenly on Tuesday of heart disease, and the funeral service was held at St. Andrew's Church, of which he was a life-long parishioner.

**Will Loan Slides**

Recognizing that as countless of our Church people from the down-town churches who move up to the Bronx are lost to the Church, the president of the Junior Clergy Missionary Association has prepared an illustrated lecture with 50 slides of these churches and missions. These will be gladly loaned free of charge to any interested in this field of missionary work.

Address Rev. C. B. Ackley, 209 East 42nd street, New York City.

**Organ Recitals**

Organ recitals have been arranged for Tuesday afternoons in November to be held at four o'clock at the Church of the Holy Communion, to be rendered by the organist, David McK. Williams. Attractive programmes have been issued.

## THE HEATING OF OUR HOUSES

*Issued by the Toronto Department of Public Health*

NO one will question for a moment the bad effects on health of improper ventilation. We emphasize the beneficial effects of open-air treatment of tuberculosis and pneumonia, forgetting that the same fresh air treatment, if as rigidly carried out, would prevent a large proportion of cases of both of these diseases.

In the heating of our homes, the three cardinal points are: proper temperature, proper humidity or moisture; and a current of air—in short, the securing of proper climatic conditions.

The normal out-door air contains from 65 per cent. to 75 per cent. of moisture. Pass this through a hot-air furnace, and by the time it reaches our living or sleeping rooms it will not contain more than 40 to 50 per cent. of moisture. The same is true in houses heated by hot water where no provision is made for supplying moisture. The result is that this dried-out air craves moisture, and will take it up from all surrounding bodies—from our skin, the mucous membrane of our mouths, noses, and throats; and is in a large measure responsible for the dry, hacking, laryngeal coughs so prevalent in winter. Furthermore, from an economic standpoint, this method of heating without moisture is very extravagant, for very dry air requires a higher temperature to produce the same sensation of warmth and comfort than does an atmosphere with a proper percentage of moisture.

To overcome this dryness, small reservoirs for heating water have been attached to the furnaces; but these are rarely kept full, and even when they are, they are not at all adequate; for instance, air at 25 degrees Fahrenheit (7 degrees of frost), even if saturated with moisture, if heated to 70 degrees, would require the addition of a half pint of water to every 1,000 cubic feet to give it a humidity or moisture of 65 per cent., which is practically normal.

Some conception of the amount of moisture required, and how far the air in our homes, schools and factories falls short of it, can be had from the following description of the precautions taken by the American Bell Telephone Company in their chief building in Boston, which has a capacity of 450,000 cubic feet and a day population of 450 persons.

The fresh air, which is distributed by a mechanical system, is drawn into the building at the rate of 26,000 cubic feet per minute, and has moisture added so as to contain about 50 per cent. of relative humidity. To secure this condition, 675 gallons of water, in the form of steam, are mixed with the air in ten hours, or about one and one-half barrels per hour. Certain parts of the building which had been heated with difficulty before, are now made more comfortable; and in the whole building three degrees less heat is requird to maintain a comfortable temperature. There has been a noticeable absence of coughs during the winter among the employees.

Various humidifiers have been suggested, of which a very efficient and simple one is the exposing of the air from a register or radiator to moisture, by having it pass through a surface of cotton wick—one end of which is submerged in a reservoir or vessel containing water, and which is attached to the radiator. It has been demonstrated that by means of this contrivance the relative humidity of a room can be kept between 55 and 60 degrees Fahrenheit by evaporating about 4½ quarts per day; and a temperature of 65 degrees so maintained is as comfortable as one of 70 in a dry atmosphere.

A practical illustration of this is the fact that we can sit and read in comfort on our verandahs in a temperature of from 60 to 65, having a normal humidity; while the same temperature in our homes, with a dry atmosphere, would be very uncomfortable, owing to the more rapid evaporation of moisture from the surface of our bodies in the drier atmosphere.

Obviously, then, whatever the method of heating may be, it is imperative that provision be made for having the air sufficiently charged with moisture.

THERE IS no stay so strong as an unreserved abandonment of self into God's hand.—*H. L. Sidney Lear.*

## CHAPEL FOR COLORED WORK DEDICATED IN PHILADELPHIA

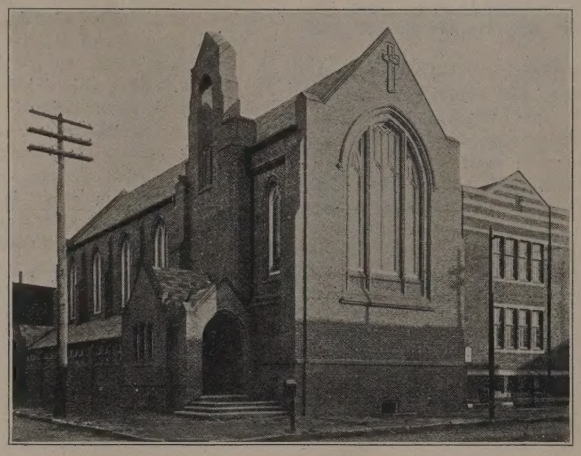
### Benefaction of Mrs. George C. Thomas and Others

### EXPANDED WORK OF GEORGE C. THOMAS ASSOCIATION

The Living Church News Bureau
Philadelphia, November, 2, 1914

THE new chapel of St. Simon the Cyrenian was dedicated Sunday, October 18th, by the Bishop of the diocese, the Rt. Rev. Philip M. Rhinelander, D.D., assisted by the Rev. George H. Toop, rector o fthe Church of the Holy Apostles, of which St. Simon the Cyrenian is a chapel, and the Rev. John R. Logan, minister in charge. The chapel is indebted to the late George C. Thomas and his family for generous support bestowed upon it for many years past.

The congregation is the outgrowth of St. Augustine's mission at 1830 Ellsworth street, organized in 1894 by the Rev. Henry L. Phillips, now Archdeacon of the colored work in the diocese. Mr. Phillips bought a piece of ground at Twenty-second and Reed streets and erected thereupon a small chapel, the mission being at that time in care of the Southwest Convocation. In 1902 the Church of the Holy Apostles assumed charge, and the Rev. Richard N. Thomas, a brother of the late George C. Thomas, was made minister in charge. In 1906 the present parish building, costing $14,000, was erected as a memorial to Dr. Cooper, first rector of the parish, by the combined Sunday schools of the Church of the Holy Apostles and Holy Communion Memorial chapel. At the death of George C. Thomas of the chapel of St. Simon the Cyrenian received, under his will, an endowment of $25,000. The chapel which has just been dedicated cost about $29,000, the greater part of which was donated by Mrs. George C. Thomas.



ST. SIMON'S CHAPEL, PHILADELPHIA

The dedicatory service was opened at 10:45 o'clock with a procession of the clergy and choir, who entered the chapel through the adjoining parish house, singing "Ancient of Days." Bishop Rhinelander celebrated the Holy Communion and preached the sermon. Before the sermon the Rev. Mr. Toop made an address. The Archdeacon and the Rev. H. S. McDuffey, of St. Augustine's colored church, were also in the chancel.

The new chapel is Gothic in style, its interior as well as the exterior being of brick. The interior is designed with side aisles and high clerestory carried on rose-colored brick arches. The beautifully carved altar was donated by Mrs. R. N. Thomas in memory of her husband.

This chapel has the largest colored congregation in the diocese, and a Sunday school second only in size. A great work has been done there in the past, and with the aid of the new building a long step will be taken.

**The George C. Thomas Association**

Some months ago we called attention to the formation of a George C. Thomas Association in the Church of the Holy Apostles. At the time its avowed intention was to develop work within the parish along the lines where its illustrious and honored patron had led the way. At a recent meeting of the association it was decided to enlarge the scope of its work, with the result that definite plans have been made to include, with the aid of the neighboring Christian bodies, neighborhood improvement along physical, social, and spiritual lines. With that in view, the association has issued the following statement: "The George C. Thomas Association was originally organized to do work within the Church of the Holy Apostles. A few months ago the association felt that it was possible to do a more general work in the neighborhood with the coöperation of other churches, and the result is that six Presbyterian churches, two Methodist churches, and the Church of the Ascension, with the Church of the Holy Apostles, all located in the Thirtieth Ward, have formed an organization, the purpose of which will be to show the advantage of the Thirtieth Ward as a section for a desirable class of citizens to dwell in. Some of these advantages are; 1. Convenience to the center of activities (the distance to the center of the city being from ten to fifteen minutes walk). 2. More two story houses for the average small family than in other convenient sections of the city. 3. Garden spots in the center of more streets than in any other central section. 4. The possibility in the near future of a public park on Gray's Ferry Road and the abolition of the grade crossings on Washington avenue. 5. A public square to be at Eighteenth and Catharine streets, and the Children's Hospital, with a children's playground at Eighteenth and Fitzwater streets. The great improvement made in Rittenhouse Square during the past year, is within ten minutes' walk from the farthest locality of the ward. The organization will also endeavor to show property owners and real estate men the advantages to be gained by either fixing up properties or making them more modern.

Such an organization can well address itself to the improvement of moral as well as physical conditions within the ward. It would be futile for one church alone to attempt a task of the magnitude of the one planned, but with many churches and other organizations and individuals working together, the success of the work becomes not only possible, but very probable. It is not experimental, for business and neighborhood organizations in other cities have been eminently successful. A canvass of the ward will likely be made to ascertain who are the church goers, and eventually a local paper may be published and widely distributed weekly "In the Interest of Church-going."

A mass meeting for the members and friends of the ten churches represented in the movement has been arranged for Monday Evening, November 9th, at Cooper Hall, Twenty-third and Christian streets, when addresses will be delivered by prominent speakers, and the plans and purposes of a permanent organization will be discussed.

**The Brotherhood Schedule**

The Brotherhood of St. Andrew, Philadelphia Local Assembly, has issued a card announcing a schedule of meetings for the year. The first of these was held in the parish of St. Matthew last Thursday evening. The subject for the evening was Coöperation and Inspiration. The conference was followed by a social evening, when refreshments were served. The next meeting will be held on St. Andrew's Day in St. Mary's Church, and will be the annual meeting of the Local Assembly. The meetings will be continued throughout the afternoon and evening. At six o'clock supper will be served. Special emphasis is laid upon the social feature of all these meetings with the hope that a larger percentage of the men of the Church will be induced to be present.

**Sunday School Centenary**

The Sunday School Centenary already referred to in THE LIVING CHURCH was celebrated particularly at old St. John's Church, Philadelphia, on November 1st, and with events to follow during the entire month. This parish was itself the fruit of the Sunday school founded in 1812 by Bishop White, which was the first Sunday school of that nature established in this country. It became self-supporting in the rectorship of the Rev. Oscar Stuart Michael after a struggle against untoward conditions due to population changes in the neighborhood. In that rectorate the large well appointed parish house was built, the old church (begun in 1812) was completely renovated, the electric and steam plants for both buildings secured, the fine organ installed, the endowment practically doubled and several large windows set into the nave openings. The present rector is the Rev. George C. Richmond.

**Convocation Meetings**

All the convocations of Philadelphia have held their meetings during late October, but nothing of great importance was done at any of them. On Monday, October 26th, at the South Philadelphia convocation, the Bishop led an hour devotional service. His meditations were devoted chiefly to an inspiration to greater sense of responsibility and effort in this particularly difficult field. Reports of missionaries was the most important business. These all showed substantial gains. In the evening missionary talks were delivered at a service in Holy Trinity parish house. At the meeting of the convocation of Chester one resolution of importance was offered. In substance it was that after a communicant of the Church had resided in a given parish for a year without attending the parish church from which he came, he should be enrolled as a member of the parish in which he resided. This resolution will be offered by that convocation at the meeting of the diocesan convention next May. It was inspired by the large number of Churchmen who move to the suburbs and never become affiliated with the parishes there and are finally lost to the Church.

## WORK AMONG CONVALESCENTS IN BOSTON

### St. Luke's Home Will Receive Patients from Other Dioceses

### EPISCOPALIAN CLUB LISTENS TO ADDRESSES ON THE WAR

### Death of Rev. Abel Millard

### OTHER NEWS OF BOSTON AND VICINITY

The Living Church News Bureau
Boston, November 2, 1914

THE Bishop of the diocese made his annual visitation at St. Luke's Home for Convalescents, Roxbury, on St. Luke's Day, its patronal festival. The beautiful Gothic chapel (one of Cram & Goodhue's best) was filled to overflowing with patients, officers, trustees, and lady associates. A service of commemoration of founders and benefactors was read by the chaplain, the Rev. F. W. Fitts, who also presented one of the patients to the Bishop for confirmation. This is the first confirmation the Bishop has ever held at St. Luke's, though a goodly number of patients have been reached through the chapel services and confirmed in the parish church, St. John's, or in some other nearby church, and last March Bishop Babcock confirmed three patients in the chapel. St. Luke's was founded about forty years ago, and is one of the most successful institutions of the diocese. The original subscribers to the deed of incorporation were: Rev. Pelham Williams, D.D., Messrs. Wm. R. Lawrence, Jos. S. Fay, Francis C. Foster, Charles P. Gardiner, Edward R. Cogswell, Causten Browne, Samuel Rice. This festival was the first in the administration of the new matron, Miss Harriet O. Coombs, who succeeded Mrs. P. R. Wills, the first matron, whose term of office lasted thirty-six years, during which she did a wonderful work for the souls as well as the bodies of hundreds of women and girls. St. Luke's Home receives patients regardless of religious affiliation, but the authorities are always especially glad when women and girls of our own communion are among the patients. Patients are received from outside the diocese. It is hoped that this notice may reach some of the clergy of nearby dioceses and that they may find St. Luke's of use in cases where a tired woman needs rest and building up, or a woman convalescing from operation or other illness can get thoroughly well under favorable conditions, before she goes back to household duties or other work. The chaplain holds three services in the chapel each week: Evening Prayer with address on Sundays at 4:45 o'clock, Morning Prayer on Mondays at 9:00, and Holy Communion on Thursdays at 7:30 A. M.

The Episcopalian Club held its opening dinner of the season at Hotel Somerset, Monday evening, October 26th. The clergy of the diocese were the guests of the club, and a large representation of both clergymen and laymen was present. The club adopted a change in the constitution extending the membership limit to 500 in place of 250, and 175 new members were immediately added to the list, bringing the club to second place on the list of Church clubs in this country. The president announced that before long it would hold the first place on the list, in point of numbers. The Bishop of the diocese was present and was heartily welcomed as the first speaker. He spoke on the work of the club, the Provincial System, the choice of the four new Missionary Bishops by the House of Bishops, and on the postponement of making alterations at the Cathedral and the raising of funds therefor on account of the stress of the times and his desire that no additional burden should be placed on the diocese in this year of uncertainty and hardship. The special speakers of the evening were the Rev. Alexander Mann, D.D., rector of Trinity Church, and the Rev. Wm. H. van Allen, D.D., rector of the Church of the Advent. Their subject was "The Opportunity of the Church during the War in Europe." Dr. Mann emphasized the need of not only our national government, but also the people individually and as a nation maintaining an absolutely honest neutrality, and the especial duty of not allowing the work of the Church to suffer on account of shrinking incomes or the fear of them. Dr. van Allen spoke on Belgium's wrongs, and her noble stand, and of England's sacrifice, declaring that never before has the spirit of Christ been more gloriously exhibited nor Christianity ever proved a greater success. The flag of Belgium he said flies over an alms box in the Church of the Advent; and if they will, the women of his Sunday morning congregation may knit for Tommy Atkins during the sermon. The great ball room rang with applause continuously breaking in on the speaker.

**The Church Club Meeting**

Mr. Whittemore, of the senior class of the Episcopal Theological School, spoke a few words representing the students present.

The Rev. Abel Millard entered into light perpetual on October 19th. A graduate of Trinity College, Hartford, and of the Episcopal Theological School, Cambridge, 1892, he served as rector of St. Paul's, Peabody, 1892-1897; St. John's, Newtonville, 1897-98; St. John's, Framingham, 1898-1908; St. James', South Groveland, 1912-1914. A quiet, modest priest with cultivated mind and lovable disposition, manly and able to win the regard and confidence of those to whom he ministered and of the community, strong in conviction and fearless in expression, a good companion and faithful friend, he was called to Paradise when his eye was not dim nor his natural force abated. Bishop Babcock, assisted by Rev. Wm. Grainger and Rev. D. B. Matthews, conducted the burial service at Trinity Church, Canton.

**Death of Rev. Abel Millard**

The Norfolk branch of the Sunday School Union of the diocese held its fall meeting at Grace Church, Norwood, Wednesday evening, October 21st. The subject of the evening was, "How shall the Sunday school celebrate Christmas and Easter?" especially in regard to the three following questions:

**Norfolk Branch, S. S. Union**

Shall the use of the Santa Claus tradition be encouraged? Negative presented by Rev. P. E. Osgood; positive, Rev. George Osgood, his father.

Is it more blessed to receive than to give? Emphasis on giving presented by Rev. C. H. Brown; on receiving, by Rev. F. W. Fitts.

The mystery play or the entertainment, which? Mystery play, Rev. Arthur Ketchum; entertainment, Rev. William Grainger.

It came out that nearly all concluded there were two sides to every question. That Santa Claus must not supplant the Christ Child and the Virgin Mother, but can be properly used in the home and at the Christmas Tree. That while children must be taught to give generously for Christ's sake, they must also be taught to receive, especially the unspeakable gift of His Son, at Christmas, in the Holy Sacrament, in token of whose birth and of whose sacramental gift our Christmas presents are given and received; and in giving, that he especially gives to God his love and worship. That certainly there is no place for the cheap vaudeville at the Christmas festival, and that the highest and best happiness can be given through a beautiful mystery play, preferably in the church; but that there is room for a merry making with Santa Claus in the school room.

The central branch of the union met on Thursday at St. Luke's, Chelsea. The afternoon subject was "Patriotism," and the speakers Mr. Stoughton Bell of Cambridge and Mr. Hickey of East Boston. At the evening meeting the subject was "Education for Peace," from the standpoint of the teacher and the child, and Mr. Bryant of the World's Peace Foundation was the speaker. This was one of the best meetings the branch has ever held both as to numbers and interest. One hundred and fifteen officers and teachers were present. The Rev. Kenneth R. Forbes was elected delegate to the Board of Education.

The diocese of Massachusetts is honored in the election of its Bishop as president of the Synod of the Province of New England.

**Bishop Lawrence Resigns from the Board**

Bishop Lawrence has with much regret found it necessary to resign from the General Board of Missions. His increased work in presenting the proposed system of pensions for the clergy throughout the whole American Church, as chairman of the Commission on Social Service appointed by the General Convention, as trustee of Harvard University, as chairman of the committee for raising funds for the rebuilding of Wellesley College, besides many other public duties as well as the increasing work in administering the metropolitan diocese of New England, made the step necessary.

The Catholic Club of Boston held its opening meeting of the season on Monday, October 19th, at the Church and Mission House of St. John the Evangelist, Fr. Field, S.S.J.E., the president, in the chair. The speaker for the day was the Rev. Dr. William Harman van Allen, who has just returned from England, and who spoke on "England and the Holy War."

**The Catholic Club**

The Rev. Luther L. Weller began his work as minister-in-charge of St. Mary's Church, Rockport, on October 1st. This church, which is attended by a large number of summer visitors on Cape Ann, and also has a goodly year-round congregation, has been without a settled minister for some time. Mr. Weller comes from St. Peter's, Bainbridge, Central New York.

**St. Mary's Church, Rockport**

St. Stephen's, Lynn, is making a strenuous effort to induce the rector, the Rev. E. J. Dennen, Archdeacon-elect of Boston, to decline the office and to remain in Lynn.

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WHATEVER happens let us not be too busy to sit at Jesus' feet. We shall not really lose time by enjoying this; nay, we shall redeem the time; for there is usually much more time and strength forfeited by friction than by toil, and we shall gain in blessedness and enjoyment of our work, and gain in the quality of our work; and, above all, we shall gain in that we shall give Him pleasure where otherwise we might only grieve Him. And this is indeed the crown of all our endeavors. He who pleases Him does not live in vain.—*Wm. Hay M. H. Aitken.*

## PAROCHIAL MISSIONS OPEN IN CHICAGO

### All Saints' Day Begins the Series in Many Parishes

### LAST WEEK'S ACTIVITIES OF MANY SORTS

The Living Church News Bureau
Chicago, November 2, 1914

THE series of twenty-five parochial missions throughout Chicago, including many places in the diocese outside the city, opened on All Saints' Day, Sunday, with a hopeful spirit. Sunday services are generally so well attended that it is difficult to tell from this beginning what are the auguries for the series of services, but they semed as favorable as could be anticipated. In addition to the list already printed the following arrangements are made: Emmanuel, La Grange, the Rev. J. B. Halsey, missioner; Holy Trinity, Chicago, the Rev. J. B. Haslam, missioner; St. Philip's, Chicago, the Rev. F. S. Penfold, missioner; St. Edmund's, Chicago, the Rev. Dr. Somerville, missioner; the Church of the Redeemer, Elgin, Archdeacon Blossom, missioner. A mission has also been announced for Christ Church, Streator, and at St. Thomas', Chicago.

The final arrangements culminated in a quiet hour at the Cathedral, which began at 4 P. M. on Saturday, and which was attended principally by the clergy in whose churches the missions are to be held. The meeting was called by Bishop Anderson, and was of great spiritual refreshment to all who attended.

**The Brotherhood Meeting**

The post-convention meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew was held at the Church of the Epiphany, the Rev. H. W. Prince, rector, on the evening of Tuesday, October 27th. The attendance was large and representative, and the gathering was of unusual zest and interest. Before the supper, which was served in the large guildroom of the parish house, there was a conference in the chapel, under the leadership of Mr. Courtenay Barber, at which brief and pithy addresses were made by many of the Chicago delegation to the Atlanta convention, including Messrs. James L. Houghteling, Jr., John A. Storey, Clifford Guy Willard, Thomas I. Stacey, A. K. MacDirmid and Edwin Clark, representing the senior department of the Brotherhood, and especially by Mr. Franklin H. Spencer, the district secretary, and by William Decker, Maxwell Joice, Robert and Kerlin Lehman, of the juniors. The Rev. Dr. Herman Page and the Rev. F. E. Wilson addressed the assembly at the close of the supper, calling their attention to the approaching parochial missions, and to the new Church School for Religious Intsruction of which mention has been made in these letters. After supper shortened Evensong was held in the church, the parish choir leading the singing, and Dr. Francis Hemington presiding at the organ. Brief addresses were made by the Rev. Leslie F. Potter, and the Rev. Dr. J. H. Hopkins and the sermon of the evening, on "Enlisting for the Cause," was preached by the rector of the entertaining parish, the Rev. H. W. Prince. It was a very promising meeting, and was attended not only by members of the Brotherhood, but by other men who are becoming interested in the new life now pulsing through the Chicago chapters of the order.

**The Daughters of the King**

The fifty-second local assembly meeting of the Daughters of the King in this diocese was held in the Church of the Atonement, Edgewater, on Tuesday morning and afternoon of last week. The Holy Eucharist was celebrated, the preacher being the Rev. W. B. Stoskopf. After the luncheon and business meeting, a second service was held, with two addresses, the first being by the Rev. Dr. J. D. McLauchlan, on "The Rector's Relations to the Daughters of the King," and the second by the Rev. E. A. Bazett-Jones, of Evanston, on "The Daughter's Relation to her Rector and to her Chapter." The offerings of the day were given to the settlement work at Monterey, Tennessee.

The diocesan Board of Missions, and its executive committee have been giving much attention of late to the unusual work being carried on at St. Timothy's mission, Chicago and Monticello avenues, on the northwest side of the city, under the leadership of the Rev. Cyrus M. Andrews, now in his fourth year as priest-in-charge. The congregation has far outgrown the original building still used as both church and parish house, as the Sunday school alone, now enrolling over 300, more than fills every nook and cranny of the edifice, Sunday after Sunday. The mission is thoroughly organized as a neighborhood center, with large and flourishing clubs of men, women, girls, and boys, and the enthusiasm for the work is steadily deepening. Eight lots are being purchased, on Central Park avenue, not far from the present mission building, and a spacious structure, to be used as a parish house for the present, will soon be commenced. The total cost is estimated at over $10,000, a liberal proportion of which has been or will be raised by the priest-in-charge and the congregation, the board of diocesan missions assisting with a substantial gift. The plans are nearly ready for the contractor, and the work, once commenced, will be vigorously pushed.

**The Fox River Valley Church Club**

One of the most promising and enthusiastic gatherings of Churchmen ever held in this diocese outside of the city of Chicago took place in Aurora, on Wednesday evening, when nearly one hundred men, gathered in Trinity parish house, dined together and organized the Fox River Valley Church Club. The Rev. Frank E. Brandt, rector of Trinity, presided, and after dinner, which was well served by the ladies' guild, he introduced the Very Rev. S. P. Delany, D.D., Dean of All Saints' Cathedral, Milwaukee, who in a very earnest address attacked some popular fallacies that are current in regard to the relation of the laymen to the Church.

Mr. George F. Arvedson of St. James' Church, Dundee, followed with a thoughtful message on "The Joy of Service." Addresses were also made by the Rev. J. M. Johnson of Elgin, the Rev. Canon Moore of Batavia, the Rev. Charles A. Holbrook of Aurora, Mr. F. G. Adamson of Aurora, and Mr. L. F. Judson of Elgin. The club is to meet thrice each year and the various parochial branches will meet monthly, except in those months when the entire membership convenes.

**A Piano Recital**

Mrs. Blanche Sherman Merriman, wife of the Rev. E. H. Merriman, our rector at Hinsdale, gave the piano numbers at a musical on October 29th, at the residence of Mrs. R. H. Ritchie, 5127 Kenwood avenue, for the benefit of the United Charities of Chicago. The Rev. Dr. Herman Page made a brief address on the work of this most important organization, and introduced the artists who provided the very delightful programme. There was a good attendance. The entire proceeds were given to the United Charities.

**Ten New Boys Admitted**

Ten new boys were admitted to the Chicago Homes for Boys during September, and the enrollment on October 1st was 109. Of these 25 were full pay, 65 part pay, and 19 were free. Only 11 cases were treated at the infirmary during the entire month of September, by Dr. E. A. Oliver, the Homes' physician.

The Rev. E. T. Mathison has moved with his family to Englewood, and is assisting for the time being in the services of St. Bartholomew's parish.

TERTIUS.

## COUNTING THE COST

"FOR WHICH of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?"

Did you sit down, O kings and rulers of Europe! and count the cost, before you unsheathed the sword? Did you reckon these items?

Seventeen million men, the strongest, fittest, healthiest of Europe, are withdrawn from the work of creation and set at the business of destruction. They leave the plow, the saw, the pen, and seize the rifle, the bayonet, and the cannon.

The houses in which were happy families, the buildings where commerce thrived, the cathedrals centuries old, the works of art, the structures that were the joyous boast of cities and that strangers came to admire from the ends of the earth, bringing their gold and silver with them to enrich you, are battered down, blown up, or burned to the ground.

You have darkened thousands of homes and set a guard of terror there. Many are the races and tongues of men, but the sobs of mothers are of one language. From all Europe comes that pitiful voice, ancient as the world's blood lust, "the voice of lamentation and weeping and great mourning, Rachel weeping for her children, and refusing to be comforted, because they are not." What is the itch of your miserable honor compared to the abysmal woes of these women?

The shrill wails of millions of fatherless children, accusing you to heaven?

And the boys, the handsome, brave hope of all, lying piled up on battlefields, their fair bodies chewed by the Minotaur of War; some dead, some anguished by thirst and wounds?

Comerce paralyzed, mills still and vacant, shops closed, banks barred, schoolhouses empty, mines deserted, fields and vineyards rotting, forests aflame, cities looted, the armies of contented laborers gone back to the jungle business of man hunting; the cry everywhere of race hate, "Kill, kill, kill!"

Did you count the cost?—*Cosmopolitan.*

IT IS a good thing to have fixed reasons for lifting up the heart to God, not merely the appointed hours of prayer, but a momentary act before and after meals, beginning any occupation, entering into society, leaving the house, etc. Especially it is a help to make such brief acts after having said or done anything either wrong or foolish, after any trifling vexation or disappointment, when the spirit feels, it may be, wounded and desolate, or when one's vanity is annoyed at having been guilty of some little folly or unseemliness. Sometimes we are more really troubled and sore at trifles of this sort than at far weightier things. But if all such things were met with a momentary uplifting of the heart to God, all these little frailties and worries would tend to mould the character more and more to God's pattern, and they would assuredly lose their sting; for he who thinks much of God will daily think less of himself.—*H. L. Sidney Lear.*

## BURIAL OF BISHOP WEEKS

THE funeral service for Bishop Weeks, late Coadjutor of Vermont, was held at Trinity Church, Rutland, on Monday, October 26th. There was a choral celebration of the Holy Eucharist with the first part of the service, the Bishop of the diocese officiating. Most of the diocesan clergy were present, with several others, including the Bishop of Salina, a class-mate of Bishop Weeks at the General Theological Seminary. Interment followed at Brandon.

William Farrar Weeks was born at St. Albans, Vt., February 22, 1859, the son of Joseph Seelye Weeks and Mary Elizabeth Farrar, his wife. He was the oldest of eight sons. His mother and five brothers survive him. He was educated in the public schools of St. Albans, and was a member of the first class that was graduated from the high school, in 1877. Thence he went to Williams College, with which he always kept up an association, and many of his classmates remained close and warm friends. Graduating from Williams in 1881, he went to the General Theological Seminary as a candidate for holy orders from Vermont. He had been confirmed along with two brothers at St. Albans, March 21, 1875. Graduating from the seminary in 1884, he was ordained deacon at St. Albans that same year, October 2nd, and priest the following year at Enosburgh Falls, September 29th. Both ordinations were by Bishop Bissell.

William Weeks served all his ministry in Vermont, as, barring his college and seminary days, he spent all his life in the state. He ministered at the Enosburgh parishes from 1884 to 1889, at Brandon and Forestdale from 1889 to 1904, at Shelburne from 1904 to 1913, when he was consecrated Bishop Coadjutor of the diocese. He also served the diocese on the missionary committee from 1890 to 1896, on the Standing Committee from 1896 to 1912, as secretary of the convention from 1897 (succeeding Mr. Thomas H. Canfield) to 1901, and again from 1909 to 1912, and as a deputy to the General Conventions of 1904 and 1907. On September 29, 1889, he married Miss Mary de Forest Wead at Sheldon. Four children, with the widow, survive him. The eldest son, Ellsworth, graduated with distinction from Williams College last June, and is in business in New York; the second son, Walter, is in his second year at the University of Vermont; the elder daughter, Miss Elisabeth Weeks, is an assistant in the library at Vassar College, where she graduated in 1912; there is a younger daughter, Margaret, at home. A little boy died while his father was rector at Shelburne.

Writing of his late Coadjutor in the *Mountain Echo*, Bishop Hall says:

It is just three months since in the last *Echo* I gave warning (based on the best information I could get from the doctors who had treated him in Boston) of what was to be expected. I confess that I did not myself think that the end would be so long delayed. Nor would it have been, save for his splendid grit, which, while facing facts, refused to give in until it was absolutely necessary. His courage and calmness and cheer were fine, and have given us an inspiring example. Then, too, he had a good constitution, unweakened by self-indulgence of any kind.

After July at the Massachusetts General Hospital, where the doctors decided after an exploratory operation that it was impossible to remove the growth (which examination proved to be cancerous), Bishop Weeks came to Rock Point for August, and with Mrs. Weeks, was a guest at the Bishop's House, which we had thought they would one day occupy as their own residence. Here the Bishop greatly enjoyed the quiet and good air, with the Lake and Mountain views. He had the best of nursing as well as of medical care, and friends were extraordinarily kind in all sorts of ways. He did rally (perhaps beyond expectation) from the effects of the operation, and cherished the hope that he might be able yet to do a little work. But all the time he was subject to severe suffering.

After two or three weeks at his own house in Rutland, where he made arrangements for the winter, and had his family together for a little while, physical distress of various kinds increased, and in the last three weeks he failed rapidly till the end came on Friday morning, October 23rd.

It was only on October 13th that he felt he must formally surrender all the duties and authority which had been assigned to him as Coadjutor. Till then he had clung to the hope that at his desk, if not otherwise, he could have some care for the missionary work of the diocese. On two Sundays in August he was able to celebrate the Holy Communion in the Bishop's chapel, and since his return to Rutland he celebrated in his own house on Michaelmas Day, the anniversary of his ordination to the priesthood and of his marriage.

A further word of explanation is, I think, due both to Bishop Weeks and to the diocese. When he knew that his name would be proposed at the Convention for the election of a Coadjutor, Mr. Weeks, in view of the fact that he had been subject at times to certain ailments, went to a doctor, beside his own regular physician, and begged him to make a thorough examination of his physical condition, so that if there were any obstacle of this kind to his work as a Bishop, he might at once withdraw his name and prevent the possibility of an election. He was assured that there was no discoverable impediment. However, within a very short time of his consecration he was smitten with what later proved to be an incurable malady, though at first its symptoms and course were extremely obscure and baffled several doctors both here and elsewhere. Apparently the change in manner of life which his episcopal work involved (travelling, irregular meals, frequent preaching, and a certain nervous strain) gave opportunity for the development of a hitherto hidden and entirely unsuspected trouble. Anyhow, in spite of growing discomfort, he went bravely on with his work, always hoping (and being encouraged to hope) that rest and care would put him right. But from the summer of last year, and still more by the time of the General Convention, it was plain that he was seriously ill, though the real cause of the trouble remained hidden. Still he battled on till Holy Week, when the doctors imperatively forbade his attempting to fulfil further engagements.

It was a bitter disappointment to him that he was so soon disabled from doing the work to which he had been called, and for which in many ways he was singularly fitted. I had myself counted much on his thorough familiarity with Vermont and all its interests, and the easy way in which he met our country people—as full of promise for a fruitful episcopate, filling many gaps which were beyond my reach. A more loyal and affectionate helper I could not have had, nor Vermont a more willing, simple, and disinterested servant.

But it has been ordered otherwise than we had planned and hoped. About the future we must wait on God and seek guidance to do the right thing. I shall of course have full and frank consultation with the Standing Committee before taking any further and more formal step. If a Special Convention is called for another election, a full month's notice is required, that every parish and organized mission may elect delegates thereto.

"Save us waking, O Lord, and guard us sleeping, that awake we may be with Christ, and may sleep in peace."

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## THE PROVINCIAL SYSTEM

[An Address before the Church Club of Detroit, October 14th, During the Primary Synod of the Fifth Province]

By the Rt. Rev. Boyd Vincent, D.D.

*Bishop of Southern Ohio*

WHAT is a Province? What is the Provincial System? What are its Advantages?

For the purpose of more efficient administration, the Roman Empire was divided into provinces. Each covered some one vast area of the Empire; as, for example, Gaul, Africa, or Syria. As Christianity spread throughout the Empire, the Church also established ecclesiastical provinces in the same or smaller areas, and for the same simple reason of efficiency in doing its work. One curious fact was, however, that in the Empire provinces were grouped into dioceses, while in the Church dioceses were grouped into provinces.

Now what is our own Church supposed to gain by any such provincial system?

First, on general principles, just the plain, practical, common-sense, business advantage of localizing responsibility and dividing administration among constituent units. This is the first tendency in all large organization. Every nation-wide organization is in danger of breaking down by its own dead weight, unless it does this. We have examples of the principle in our federal and state governments, and in our national and diocesan Church government. We see the same thing again in all big business—in railroads, in insurance, in manufacturing and mercantile business.

Next, and more particularly in our own case, we shall find an advantage in what may be called the correlating and unifying of the Church's many lines of work:—that is, in drawing them together sectionally, and so adjusting them and bringing them under that much better common control. That is the other tendency in all large organization, viz., to gather the units together into groups, for the same purpose of efficiency. We see this in army organization of companies into regiments and these into brigades, divisions, and corps. We see it in our own Church's grouping of parishes into convocations, and so now of dioceses into provinces.

This last process had its beginnings years ago in the creation of our "Department System." There was a great outcry at one time against the injustice of the fact that there

was no means of appeal, either for the accused or for the diocese, from the decision of a diocesan trial-court. So our dioceses were grouped into departments and each department given its own court of review. Our own Fifth Department (now the Fifth Province) included the twelve dioceses in the five states of Ohio, Indiana, Illinois, Michigan, and Wisconsin. At least one wholesome effect of this first step has been a sort of prophylactic one. It has been a case of armed peace. It has safeguarded us against diocesan trials themselves. Instead of constant resort to such courts of review, we have had only a sporadic case even of diocesan church trials here and there ever since. Then came the Church's increased sense of missionary responsibility and her desire for increased missionary activity. So each department was given its own "missionary council" and missionary field secretary; and much good was accomplished along the lines of the laymen's forward movement and the every-member canvass. Then came a new interest in religious education, and each department was given its Sunday school convention. And, finally, each department was to be given its own board of social service. Here, then, were four or five separate and important but practically parallel or independent forms of organization or lines of activity in each department;—with the total and inevitable result of overlapping, confusion, and chaos. Now it is the hope that the Provincial System will remedy this evil by adjusting all these activities to each other, unifying them and bringing them under a common control by the Provincial Synod.

One other great gain we have found even in our department system: and that is in familiarizing Bishops, clergy, and laity with each other, breaking down separations, misunderstandings, and prejudices, even along party lines, and uniting the whole Church within the department in the larger spirit of one common effort for the glory of God and the good of man. Even "Fond du Lac" and "Southern Ohio" have thus become the best of friends! The Provincial System will continue this good work.

But there are suspicions and objections in many of your minds about this Provincial System. You think it is "Roman" or "mediaeval"; whereas it is almost as old as the Christian Church itself. It existed long before there was any such distinct thing as "the Roman Catholic" Church, and it still prevails, except in our own case, everywhere where there is government by Bishops. This is the fact, not only in the Roman and Greek Churches, but also in the Church of England and all other branches of the Anglican Communion throughout the world, except our own.

Some of you are afraid of "Archbishops" and "Metropolitans," and all the rest of the hierarchy. But why? If you believe in government by Bishops, they why not also by Archbishops, if we find them necessary or desirable for the sake of efficiency? If you believe not only in "superintendents" but also in "general superintendents" in your own business, why not also in the Church's business? For that is really what the words "Bishops" and "Archbishops" mean. Don't let us be afraid of mere words. A rose by any other name will smell as sweet. But we don't want Archbishops yet. Indeed the Church distinctly provides that we shall not have them now. Our very Canon on "Provinces" distinctly names the presiding officer of each Provincial Synod as only "the President of the Synod." He has absolutely no other authority or powers than that of a presiding officer. The title is surely as inoffensive and harmless as that of "the Presiding Bishop of the Church"; and he certainly is not a very dangerous kind of official!

You are afraid that your independence and rights as a diocese may be compromised or interfered with? But the very Article of our Constitution providing for Provinces, provides also that "No diocese shall be included in a Province without its own consent." Even the Canon on the subject distinctly forbids the Provincial Synod to interfere in the internal affairs of any diocese. To be sure, we might still go on calling our groups of dioceses "departments" instead of "Provinces." Well, if you prefer the terminology of a department store for the work of the Church, that might do. But most of us prefer the worthier and more dignified terminology of the Church's own ancient and world-wide system of organization.

Even so, with all its hoped for advantages, such a Provincial System as we are establishing now is only a nominal and imperfect one. It is all only subordinate and contributory (I was going to say—tributary) to the various central boards and commissions of the Church in charge of these several lines of work. Our Provinces have at present almost nothing of the real autonomy or self-government which belonged to the ancient provinces.

But we shall never get the largest interest in, nor the largest efficiency out of, such a system for ourselves, until we shall have made it a true and real Provincial System; not until we have revived it in more of its ancient character and power. Look at the present size and unwieldiness of our general Church organization—and it is constantly growing! We have now 118 Bishops, and ninety-odd dioceses and missionary districts in the United States alone, to say nothing of our ten foreign missionary districts and our churches in Europe. A little more and we shall be like the bee which had gathered so much honey it could not fly at all. The General Convention, with its seven or eight hundred members, its two Houses and its complicated procedure, has become more and more unwieldy and less and less efficient. No such body, sitting only for three weeks once every three years, and trying to deal with every subject under the sun presented to it, can really legislate efficiently for so nation-wide a constituency. To be sure, dioceses can legislate and administer for local needs. But there are also bound to be within a national Church other more sectional interests, which can only be properly cared for by the Provincial System. Give our Provinces, then, at the right time, not merely the duty of coöperating with the authorities of the general Church, but real legislative and administrative powers of their own, also, for sectional needs. For instance, instead of compelling a Bishop-elect as now to wait months for a confirmation of his election, first by all the ninety-odd Standing Committees of the Church and then by all her Bishops, and then taking nearly the whole time of the Presiding Bishop in arranging for and presiding at consecrations (there are some seven or eight Bishops-elect awaiting consecration now); instead of all this, let the confirmation of election be confined to the Bishops of the Province, and the consecration ordered and presided over by the Archbishop or "Metro-politan" of the Province. Elect your Archbishop for life; and give him and the Province the title of his Metropolitan city. Give the Province some real autonomy. Give it the power to direct and support its own general mission work; to raise and disburse its own missionary funds, as dioceses do, or, at least, to disburse as well as raise its own share of the general Church missionary fund. Give it control of its own Court of Review. Give it the power to correlate and unify all its own Sunday schools, parish schools, diocesan schools, colleges, and theological seminaries, in one worthy provincial educational system. Give it power to do its own social service work in its own way, according to its own particular sectional needs. Give the Provinces some such independent rights and powers as well as responsibilities and duties—all under the supreme authority of the general Church; and then you will have a real and dignified and inspiring and efficient Provincial System again as in the former days; and not until then!

We have only made a beginning of all this as yet.

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THE OCCUPATIONS of every day seem often trifling, we may do them without thinking as ordinary things, yet they are the scenes of our appointed lot—appointed by God for you and me. The ordering, the application of these ordinary occupations, is the appointing of the Divine purpose; it is for ourselves to carry them out. And secretly our character forms according as we handle them. Give thy heart to God Eternal, since thou art thyself eternal. Join thy heart to what He has given thee to do. Join thy heart to His teaching, and thou becomest of a will like to His own will. Nothing comes by pure accident, not even the interruptions in our busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit, as habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us.—*T. T. Carter.*

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DO NOT LET your growth in holiness depend upon surrounding circumstances, but rather constrain those circumstances to minister to your growth. Beware of looking onward, or out of the present in any way, for the sanctification of your life. The only thing you can really control is the present—the actual moment that is passing by. Sanctify *that* from hour to hour, and you sanctify your whole life; but brood over the past, or project yourself into the future, and you will lose all. The little act of obedience, love, self-restraint, meekness, patience, devotion, offered to you actually, is all you can do now, and if you neglect that to fret about something else at a distance, you lose your real opportunity of serving God. A moment's silence, when some irritating words are said by another, may seem a very small thing; yet at that moment it is your one duty, your one way of serving and pleasing God, and if you break it, you have lost your opportunity.—*H. L. Sidney Lear.*

# Japan's Attitude to America

By Rev. SIDNEY L. GULICK, Representative of the Federal Council Commission on Relations with Japan

THE Federal Council of the Churches of Christ in America has recently organized a Commission on Relations with Japan in order to perform an important and delicate mission on behalf of the entire Christian body of America. Since Japan has become involved in the conflict between Germany and Great Britain, efforts have been frequently made to arouse anti-Japanese feelings and supicions in this country. In the furtherance of my duty as the special representative of the Federal Council's Japan Commission, I desire to set right, so far as I can, the thought of the American people in regard to the feeling of the Japanese.

The attitude of Japan to America and to Christendom as a whole is highly complex. To state without qualification that Japan is thoroughly friendly, or to assert, as an attaché in the German embassy is recently reported to have asserted, that "throughout Japan there is an intense hatred of the American people . . . and that the people believe that war with the United States is inevitable," is equally false. Twenty-six years in Japan compel me to discount all sweeping assertions about Japan. They are never made by those who know her.

While all Japanese doubtless felt highly indignant at Germany's part in forcing her to return Port Arthur at the close of the Chino-Japanese War, and feel a certain satisfaction now in the opportunity of forcing Germany to return Kiaochau to China, I do not believe it would be true to say that Japan's motive in the present conflict is revenge. The educated classes of Japan admire the science and philosophy of Germany and regard her as a great leader of world-civilization. It is too bad that so many Germans in their indignation have allowed themselves to speak of Japan as "barbarian" or of Japanese as "heathen Asiatics." Having lived in both countries and known many individuals of both lands, I do not hesitate to say that the average culture of Japanese working and middle classes is not inferior to that of the corresponding classes in Germany. In many respects there is much natural likeness of spirit between the two nations, and there should be cordial mutual appreciation.

I wish I could convince the American people that there is no danger whatever of war between Japan and America. For Japan it is financially, economically, and physically impossible and psychologically incredible. Her responsible leaders are well aware of this. She wants and needs our friendship and she will do anything consistent with national dignity and honor to secure it. It is equally inconceivable that America should attack Japan. We need her friendship in the promotion of the right relations between East and West.

Many recent incidents show how real is Japan's desire to maintain friendship with America. First is the continued honorable administration of the "Gentlemen's Agreement", whereby Japanese labor immigration to this country has been entirely stopped now for seven years. This has resulted in the diminution of Japanese in this country by about 7,000, or one-tenth.

Then there was that significant statement by Count Okuma a year ago that the problem of the right relation between America and Japan could not be solved by diplomacy or legislation, and least of all by war. Even the talk of war but aggravated matters. Japan's hope lay, he said, in appealing to the Christians of America, asking that the principles of human brotherhood be consistently applied to Japan.

Many doubt the sincerity of Japan's pledge to return Kiaochau to China. I do not. The interest of Japan is to preserve the integrity of China. She needs also to convince China of her own good will toward her. Not only will both these ends be achieved by the execution of her pledge, but it will also accomplish much in securing Occidental confidence in Japan, especially that of America. Japan has nothing to gain by holding Kiaochau, and much to lose, for she would deeply antagonize China and convince America and every western land of her duplicity, her spirit of selfish aggression, and her probable menace to world-peace.

But what is Japan's real attitude to America? This, as already stated, is a highly complicated matter. Sweeping statements of friendliness or hostility are equally false. From the opening of Japan until quite recently, her admiration of and friendliness for us has been deep, widespread, and real. But there is no disguising the fact that considerable change has taken place during the past five years. There is a pretty strong jingo press in Japan and it has considerable influence on the masses. America's treatment of Japanese in this land, moreover, has played into the hands of that press; for it has revealed invidious race discrimination which has been exceedingly mortifying to them. Japanese friendship has certainly cooled. Japan has been waiting to see whether America will accord her a treatment that is really honorable and friendly. Professions of diplomats and preambles to treaties do not create friendly relations and feelings. These come into existence through actual deeds of justice and good will. Animosity arises through actual deeds of injury, injustice, and insult. Now there is no doubt that the present treatment of Japan by America is of the latter sort. Publication of the official correspondence beween our state department and Japan's foreign office has not relieved the situation in Japan, but rather aggravated it. I am only surprised that anti-American feeling in Japan is not stronger, in view of the invidious race discrimination manifested, not only on the Pacific coast, but by the Federal courts, which interpret our naturalization laws in such ways as to make Japanese and all Asiatics ineligible for citizenship. This is the firm national ground on which California's race discriminatory Alien Land Law rests. Japanese restraint and patience during the past eighteen months are remarkable, and show how firm is their confidence that in the end their appeal to American sense of justice will prevail. Yet we may not presume on its indefinite continuation.

As to the attitude of the common people, I think I am safe in saying there is still widespread friendship for America. English is the one foreign language taught in all the high schools. All Japanese know and admire George Washington, Benjamin Franklin, and Abraham Lincoln. All know that America is the land of democracy, where the common man is not despised but has full rights. All adult Japanese know of the return of the Shimonoseki indemnity ($785,000) and of our freedom from plans for territorial aggression. All know that America helped Japan in her first contact with the West. Hundreds of American missionaries have lived in all parts of Japan and have won personal friendship in every class of society; to the masses they have been living examples of what Americans are. Thousands of Japanese students have studied in American schools and have enjoyed full privileges here, and splendid treatment. The result is such deep and widespread confidence in America that recent events, though disturbing, have not yet shattered the friendship for America of the rank and file of Japan.

One instance of this occurred this last March when Japan's friendship for America was expressed in rather striking fashion. Miyazaki is a province in South Japan far away from the beaten path of travel. Here Rev. and Mrs. Cyrus Clark have labored as missionaries for twenty-seven years. About to start on their long delayed furlough, after the usual farewell meeting by the various Christian churches and groups, they were given a surprise farewell by the non-Christian citizens of the province. It was a large, enthusiastic affair and many significant things were said. Governor Ariyoshi made the official address to Mr. Clark, in the course of which he referred to the strained relations between America and Japan in the following words:

"On this happy occasion, it hardly seems possible that there have appeared of late those who have feared there might ever occur a break in the cordial intercourse between Japan and America. I speak of this only because I believe you well understand that we people of Japan cherish an especially warm affection and esteem for the American people. It is my earnest desire that these doubts and suspicions may be melted away from their hearts, so that all your countrymen may know the true state of things here, and understand our spirit. And as I believe your view is the same as mine, I hope you will take advantage of this opportunity to do all in your power to establish the historical cordiality and friendship."

Surely this spontaneous statement by a governor of one of the interior prefectures gives us a far more accurate knowledge of the real attitude of Japanese to America than the sinister assertions of those who delight in fomenting ill-will and suspicion between these two peoples.

Among the hopeful features of the situation is the appoint-

(*Continued on next page*)

## THE CATHEDRAL AT RHEIMS

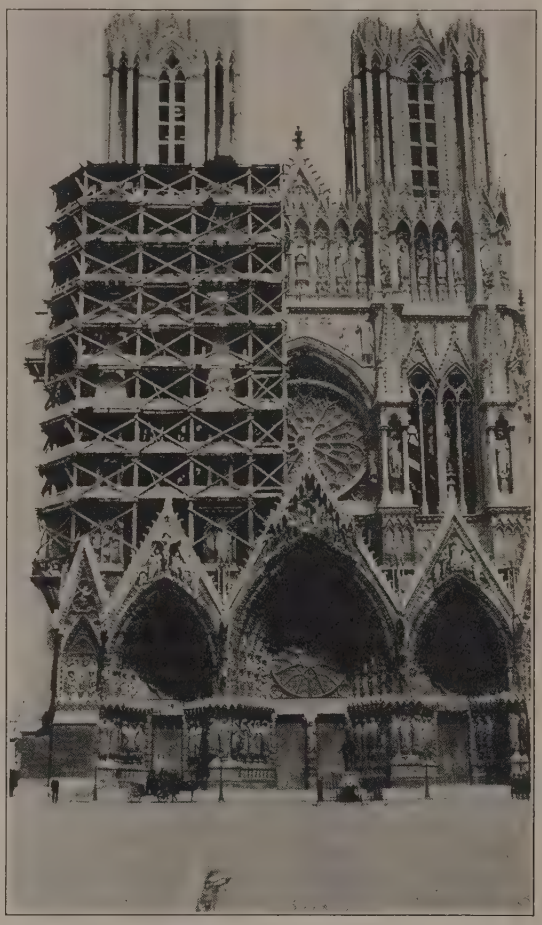
[EXTRACT FROM A LETTER WRITTEN AT WHITSUNTIDE, 1914]

AND then we came on to Rheims. I admit that I was a little anxious lest I should be disappointed in Rheims and its great Cathedral. I might have saved my anxiety, for it is all and much more than my wildest fancy had pictured.

We are domiciled in a room just over the street from the Cathedral's west façade, from which vantage point we can look out upon its wonderful porches and lace work of sculptured stone with which the superb façade is so richly decorated. As I expected, it is more ornate than anything I have ever seen. You know the saying, "The Nave of Amiens, the Choir of Beauvais, the Spires of Chartres, and the Porches of Rheims would make a perfect Cathedral." Personally, I can never agree that the façade of Rheims is more beautiful than that of Amiens. Indeed, taking the exterior alone, I prefer Amiens. But that is my taste; I suppose there are few who would agree with me.

However that may be, Rheims is superb, and all features considered, interior as well as exterior, I do believe that it is the most beautiful church in the world. I can say this without disloyalty to my first love, Chartres. But at Chartres it is the infinite spirituality which to me is the dominant feature. It is the Sanctuary of our Blessed Lady, *par excellence*, where every sculptured stone and jeweled window breathes tenderness and compassion for sinful man. 'Tis here I should wish to go for prayer if I were hurt and sick. Rheims is the temple to which I would repair to give thanks for victory and conquest in the full strength of manhood and in the vigor of unabashed and unconquered youth.

This morning we were present at the pontifical High Mass, with Cardinal Archbishop Luçon as celebrant. It was a fitting celebration for Pentecost. I have not had opportunity to witness very many high celebrations of this character, but I cannot conceive of anything more impressive or sublime than the glorious ceremonial this morning. The Cardinal was supported by fourteen priests at the altar and some twenty other priests, besides many acolytes, in the choir. The splendid vestments, the magnificent altar, the dignified reverence, and the glorious music, made the Mass, far and away, the most sublime and awe-inspiring spectacle that I have ever witnessed. It was triumphal from the introit to the benediction—thrilling and grand—there in the vast Cathedral, with the sparkle of an hundred candles and the glorious light coming through the ruby, emerald, sapphire, and diamond of the gorgeous windows above. My soul was filled with exultation.



RHEIMS CATHEDRAL
With scaffolding for repairs, as it stood shortly before its partial destruction by German troops

A great crowd filled the huge church—men, women, and children, decrepit old beggars and stalwart young soldiers in uniform, maidens, old women bent with age and labor, and babes in arms.

Pentecost brings out all of the decorative treasures of the church; hence the Cathedral of Our Lady of Rheims is to-day hung from end to end with splendid tapestries. The one and only discordant note is the absence of stained glass in the windows of the ground story. The architectural proportions are perfect. I cannot see that they are in the least behind Amiens, though, in some of the detail, Amiens is doubtless finer. The carved leaf, tendril, grotesque, and animal of the capitals at Rheims are exquisite. The beautiful triforium arcade and lofty clerestory, all above the marvelous main arcade, from Western portal to Apse and Lady chapel, give that soaring lift to the imagination which was the aim and accomplishment of the thirteenth century builder. The gorgeous windows of the clerestory and the lower story of the Chevet are incomparable, as are the two great wheels and the roses of the two arms of the Transepts. If the ground story windows of the nave were ever glazed in painted glass, it has been destroyed. The glare of white light below detracts from the value of the color above. However, one should not complain. Amiens has no painted glass, and this in the roses and clerestory of Rheims is perfectly magnificent.

## THE PEACE CONFERENCE AT CONSTANCE

A REQUEST from the secretary of the Church Peace Union is made that the religious press will try to counteract the impression that the Peace Conference held at Constance, Germany, just at the outbreak of the war, was obliged to dissolve without doing anything at all. This, Mr. Lynch states, is a mistake. There were three full sessions of the conference as originally planned, in the room of the Insel Hotel where John Huss was tried, and after the conference was forced to leave Germany on account of the seizure of the railroads by the government. A fourth session was held at the Westminster Palace Hotel in London.

"Not only was the conference held at Constance," writes Mr. Lynch, "but the three sessions were probably the most remarkable gatherings that any Church conference has witnessed for years. More than half of the delegates expected managed to reach the conference; fifty out of sixty American delegates were present. An informal meeting was held on Saturday evening, August 1st, and three regular sessions the following day. The first session on Sunday morning was devoted entirely to prayer, and I think that every delegate felt that never before had he realized what that gathering of the disciples two thousand years ago in the upper room in Jerusalem meant, as he did when he knelt in the upper chamber at Constance. I hope you will give full publicity to this letter if only to let the world know this fact, that, while Germany and England and Russia and France were beginning to fight together, Germans, French, English, Scandinavians, and Americans were kneeling together praying for each other's lands in that morning session, and it was remarked at the time that all that was needed to bring about the peace of the world was to have the rulers of the various nations kneeling side by side in the same spirit as the leaders of the various Churches were kneeling side by side that morning. No wars would ever have been precipitated by men o fdifferent nationalities praying together."

The great achievement of the conference was the making of itself a permanent institution under the name of the "World Alliance of the Churches for International Good Will." A Continuation Committee of sixty was authorized to begin work at once in the interest of all the churches of the world in this Alliance.

## JAPAN'S ATTITUDE TO AMERICA

(*Continued from previous page*)

ment by the Federal Council of the Churches of Christ in America of a strong representative Commission on Relations with Japan. This action assures Japan that we are preparing to respond to her appeal to us for a Christian solution of this question. It has already been cordially welcomed by leading Japanese. When this Commission shall have completed its investigations and made its report to the churches and the country as to its findings and its program, it is to be hoped that the churches throughout America will give them earnest heed and be ready to do whatever may be necessary.

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor
*Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia*

### A SPECIAL ELECTION IN KANSAS CITY

NOT long ago there was a special election held in Kansas City to pass upon the question whether a settlement of the street railway franchises effected by the Jost administration should be approved. The franchise was voted by a substantial majority, but no sooner was the election over than there began to be talk concerning the regularity of the voting, the charge being that votes had been suborned on a wholesale basis. Stories began to appear with increasing frequency, the burden of all of which was the same: the election had been bought.

One of the stories I came across was the following, which I found in the Adrian (Mich.) *Press*. Here it is.

"A poor down-and-outer has been sent to the penitentiary for two years for 'repeating' in the recent franchise election in Kansas City wherein the street railway company got an extra nineteen years to its franchise.

"Within a week the paper value of the stocks of the company increased five millions in value.

"This unthinkable sum will hardly prove of solace to that tempted creature who confessed that for a paltry two dollars he helped to give away the streets of the people of the Missouri metropolis.

"He may think of it, perhaps, but he may be sure that those sleek, fattened masters of finance, whose tool he was, will never think of him as he toils away his life in the jute mills.

"So absurd and antiquated are our methods of dealing with real crime that the courts never look beyond the bundle of rags which was caught red handed in his illicit quest for food.

"It did not ask who hired him. It did not trace the trail that might have led to the mahogany offices wherein the crime was planned.

"The police took the two dollars from the repeater. It did not take the millions away from the big looters."

This seemed like a smart newspaper story, made either thoughtlessly to fill a certain space with spice or else to arouse prejudice against a corporation, so I sent it to a friend in Kansas City, a lawyer, a solid citizen, one not easily stirred and certainly one not likely to indulge in wild or reckless charges—but his reply revealed a startling civic condition, one that calls for thoughtful consideration by all civic students. This is it:

"I return the caustic comment of our Michigan friends. I regret that I am unable to denounce it as a gross libel. It is near to the truth—more's the pity. The franchise election here was about the rawest event that was ever pulled off in our municipal history. They simply herded them in like cattle. Made no bones about it. The joke of it is that they had no necessity for such coarse work because it is probable that the franchise would have carried on a square election, owing to certain local political conditions that had nothing whatever to do with the franchise. On the whole I think I'm for Kaiser Wilhelm's form of government or perhaps the Czar's for choice. A good stiff autocracy or blood-and-iron despotism for me! Witness this election for instance. A voted for the franchise because *The Star* was agin' it. B voted for it because it was an administration measure. C voted for it because he had stock in the railroad. D voted for it because times are hard and any change would be for the better. E because the receivers and stockholders moved in the best social circles. And they had all previously defeated a much better franchise. Can you beat it? Not one in a thousand voted on the issue of whether it was good or bad for the city.

"As for the clipping, it is perfectly true and the facts will be found in our current papers, even in those that were for the franchise and tried to cover the truth. Episodes like this turn out little Karl Marxes and Emma Goldmans by the hundreds. They are regular anarchist factories. Lord knows, perhaps it takes war and fire and brimstone to clean up Sodom and Gomorrah."

There is much food for reflection in this letter and the incidents which brought it forth. There are those who speak and write as if the big cities of the east were the only centers of corruption and undue corporate influence, and here we find a city—which has always regarded itself and has been regarded as progressive, affording an example of the sort of civic conduct which makes socialists on the one hand, anarchists on the other, and confuses the middle and creates indifference if not cynicism, which is one of the most dangerous of attitudes in the development of a wholesome public opinion.

### THE VOTE OF WOMEN IN CALIFORNIA

The paragraphs concerning what has been accomplished in California during the past few years along social service lines and the claims of the women with regard to their share therein have brought forth the following note from a lady living in Portland, Maine, which I have permission to publish:

"I notice in your page of The Living Church for September 12th, you attribute certain social reforms in California to women's voting. This is I think an unwarrantable assumption, because, although I regret that I have sent away my paper and cannot be specific, I know that California is by no means on a par with some other states of male suffrage in its reform laws. To cite one instance, the child labor law of Illinois enacted before woman suffrage obtained there is, I understand, one of the best in the country. The laws of Massachusetts, a male suffrage state, for the protection of women and children in industry, are considered far in advance of most western states. A friend of mine living in California tells me that no statistics are kept by which one could authoritatively attribute the measures you mention to the women's vote. As there are no women in the California legislature, what influence they exerted must have been indirect and quite independent of their vote. It is stated that at the last election only 40 per cent. of the woman voted, so it would have been possible to pass measures by the male vote alone.

"Do you not think that there is a decided wave of social legislation going over the country quite irrespective of parties and policies? The suffragists, by arrogating to themselves all the credit for this remedial legislation, remind one of George Eliot's cock who thought the sun had risen to hear him crow."

### COMRADESHIP: THE CHURCH GIVES IT

"What the working man and working girl need now is comradeship, not 'uplifting,'" said the president of the Omaha Woman's Club, commenting on the work of the year in prospect.

In commenting on this the Omaha *Bee* said:

"Experience proves, if it proves anything, that men and women needing the ameliorating influences of their brethren and sisters generally prefer private to public treatment, and above all, that they may be consulted as to the method of elevation. Where they can feel from a touch of true sympathy and comradeship an actual concern for their welfare, it makes the task of helping much simpler than if it is gone about with the brass band method. Those needing such help know that the "uplift" business has been badly overdone in some quarters, and they also know that many of the well-meaning but misguided souls seeking their edification could accomplish far more by redoubling their efforts within their own smaller domestic circle."

It is just such comradeship that the parish priest supplies in such unstinted quantities, and yet he never thinks of calling it by any other name than Christian fellowship. Sometime the world will awake to the fact that the Church has been doing far more social service than any one has thought of giving it credit for.

### IN MASSACHUSETTS

In responding to a recent inquiry about social service developments, a Massachusetts rector replied as follows:

"Within the Church there has been a notable advance through the raising of a large reënforcement fund by which the poorer parishes are aided in securing rectories and parish houses. There is also a movement on foot to secure a minimum salary for ministers and the work of the laymen in making sure that the annual apportionment for missions shall always be paid in full has been noteworthy. There has been a social service commission in existence for several years, but nothing really definite has been accomplished. Last spring the personnel of the commission was changed and the commission is now working along new lines with a promise of some definite and valuable results."

The general opinion of social workers and observers is that there will be a great influx of emigrants as a result of the Euro-

pean war. It is not expected that they will to any great extent swell the ranks of unskilled labor. On the contrary it is expected that there will be a very considerable increase in the number of skilled artisans who will seek to make this country their future home. Many years ago Abraham Lincoln declared that each able bodied emigrant was worth at least $1,000 to this country. If the figures of the Chicago *Herald* that there will be a million emigrants added to our ranks during the next two or three years are well founded, this will represent at the lowest estimate $1,000,000,000 added to our national resources.

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INDIANA has been celebrating a "Disease Prevention Day," the object of which is to teach the people of that state the necessity for taking due care of their bodies. Parades were held in the principal cities and towns, and safety-first motion pictures were exhibited in many of the schools, and lectures on disease prevention were generally delivered by physicians. In the parades the children carried banners with such inscriptions as "One window open," "Too much fresh air is just enough," and "We are fed on pure food."

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THE MOST IMPORTANT housing development in California is the creation of the State Commission of Immigration and Housing. As a result of an investigation on the part of the Commission of the Wheatland riots and the condition of its hop pickers' camps, an effort has been made to standardize labor camp conditions. A pamphlet has been issued and nearly all camps have adopted its new regulations. This commission has aided in starting housing campaigns in several places.

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"THE REAL SNAG in Social Center Extension" is a leaflet issued by the Russell Sage Foundation, which points out that in many places the fact that the school officials and the volunteer organizations are not pulling together is the source of misunderstanding and mutual hostility, which often nullify the earnest endeavors of both, even though they may each be working for the same broad end.

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THE SOCIAL SERVICE CONFERENCE of the diocese of Washington organized and opened on July 1, 1913 a Church social center known as Satterlee House, in one of the most degraded negro residential sections in the District of Columbia. The work centering here under the conference is partly religious, partly industrial, partly social, and is in charge of a resident colored worker.

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MISS LATHROP, the head of the Federal Children's Bureau, estimates that from 1900 to 1910 2,500,000 babies under one year old died, in many instances from preventable diseases. Miss Lathrop has only commenced her work of gathering vital statistics concerning children, her object being to reduce infant mortality through better education and the abolition of child labor.

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HOMER FOLKS of New York, the well known charity worker, has made a call for state compulsory medical service, alleging that the poor are too indifferent or too ignorant to engage the services of a physician every time they should have one.

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THE HOUSING CONFERENCE announced to be held in Minneapolis has been postponed in view of the European War and the absorption of the American public in it.

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THERE WILL BE a state-wide rural survey of Ohio made by the Committee on Church and Country Life of the Federal Council of Churches of Christ in America.

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*The Employee and Accident Prevention* pamphlet issued by the Travelers' Insurance Company, gives some very excellent advice along much needed lines.

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"IT IS A GOOD THING to learn caution from the misfortunes of others", is one of the safety slogans of the New York Central lines.

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, yet reserves the right to exercise discretion as to what letters shall be published.*

## POSSIBILITIES OF PEACE

*To the Editor of The Living Church:*

WE must all have been asking ourselves since the outbreak of this horrible European war: "What can the Christian Church, viewed in its widest and most Catholic sense, *do* at this time to hasten the achievement of that just and lasting peace which we all unite in desiring and praying for?" I think we may take for granted that Christians of every name, and in all lands, are at one in regard to this.

Could not the whole forces of the several Christian bodies in all the belligerent nations be brought to bear upon their governments to arrange for a conference of their leading statesmen upon neutral soil, a truce being meanwhile proclaimed, and each nation asking some neutral nation kindred to itself in race and faith to share in that conference? Then could we not all unite in prayer with confidence that under God's guidance and blessing every difficulty might be overcome, and not only the present war ended, but such a precedent be established as would make any future outbreak of hostilities among Christian nations in the highest degree improbable? In the United States of America, the leading religious bodies of all the nations engaged are represented, and it would seem that these American branches of the several communions might be the starting point for such a movement, if they could all be interested. Will THE LIVING CHURCH aid in bringing the appeal for such an effort to their attention, and will all its readers pray that that effort may be crowned with success? Very faithfully yours,

R. M. FENTON,
*Missionary at McAdam, N. B.*

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## AID FOR WAR SUFFERERS

*To the Editor of The Living Church:*

WE read a few weeks ago, your editorial on the great opportunity of the Church in America to carry on the missionary work the Church abroad cannot keep up, on account of the war—if only we had the *money*. Almost daily we read of the needs of the refugees, Belgians and others, who are victims of the war. *More* money needed. It seemed as if we must *do* something to help. By mutual agreement, we have hit upon this plan in our family.

We will give no presents to adults this Christmas. (It goes without saying, we shall give to children as usual.) The money we save will be divided, half to go to the Board of Missions, half to some agency for helping refugees. Possibly this plan might appeal to others. Will you be so kind as to suggest through your columns to what agency it would be best to send our "relief fund"?

Sincerely yours, ANNITA NEELY JENKINS.

Lower Falls, Mass., October 26, 1914.

[An admirable plan. See the first editorial in this issue for suggestion as to relief fund.—Editor L. C.]

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## GRATITUDE

*A Transcript from Life*

I ONLY poor old Dago. I clean the street front of Cap' How'd's house. He stop me one day, ask me: "You married? How many children you got?" I tell him, "Seven children." He say, "You good man, work good; how much you get?" I tell him. He says, "I try get you better job, better pay." He goes around two weeks to get me better job. I remem- Cap' How'd when I am a thousand years dead; my own father in Italy would not have done it for me.

One day they tell me, "Cap' How'd dead." I go City Hall and tell, "No more work to-day; Cap' How'd dead." I go right up Cap' How'd's house. Girl opens door, not knows me. Think only dirty street man. Close door. I go home. Put on best clothes. Go back Cap' How'd's house. Girl say Mis' How'd too busy. Can't see no one. I go to minister, tell him I want see Cap' How'd. He tell Mis' How'd. She sends man tell me come.

This time Mis' How'd opens door. Brings me right up to room where Cap' How'd lying. I take my beads out and show them to Mis' How'd. She cries and smiles, says, "Yes." I kneel down and say prayer for Cap' How'd. Then she let me kiss him on his forehead. "Good-bye," I say. "He was my father. He was my father."—*The Congregationalist.*

### ON THE CHURCH

*The Episcopal Church.* By the Rt. Rev. Thos. F. Gailor, D.D., Bishop of Tennessee. [The Young Churchman Co., Milwaukee.]

Her we have a clear, fair, and wise statement of the historic position of the Episcopal Church. It has all the qualities to make it useful and convincing to those who are seeking to know more about the Church as well as to those who are trying to express their own teaching into terms clearer and more concise. To the virtues of other good books like it, it adds a larger historic perspective and a good measure of well chosen quotations which are not too familiar.

If we were to make a criticism it would be that in passing from a chapter entitled "History of the Church of England" to three chapters on the Book of Common Prayer, the Bishop gives no connecting link to treat specifically of the American Church. It might well be pointed out that the American Church and the Church of England are not one and the same thing. Of the latter, associating himself with it, he writes: "We are Teutons. The race to which we owe our language and our social and political institutions is the Teutonic race," etc. This is true of England. It is not necessarily true of the United States nor of the American Church. The latter claims for itself much more authority than simply that it is the Church of an indigenous portion of the children of English settlers —a foreign Church in the American democracy. If the Episcopal Church is not the American Catholic Church, and therefore the natural home of American Christians because they are American Christians, whether their descent be Teutonic or Celtic or Latin or Negro, it is not worth maintaining. As a matter of fact it is all of these.

We have no idea that the Bishop of Tennessee would contest this principle. It simply is not as thoroughly brought out in this very valuable little hand-book as might be desired. The book itself is quite above the average in value.

### SOCIAL PROBLEMS

*The Great Society.* By Graham Wallas. New York: Macmillan Company. $2.00.

In the first place, what is "the Great Society"? During the last century Mr. Wallas explains that the external conditions of civilized life were transformed by a series of inventions which abolished "the old limits to the creation of mechanical force, the carriage of their goods, and communication by written and spoken words. One effect of this transformation was a general change of social scale."

Economists have invented the term "The Great Industry" for the special aspect of this change with which their particular science deals and Mr. Wallas believes that sociologists may call the whole result "The Great Society." Hence this volume, which is written to bring the knowledge that has been accumulated by psychologists into touch with the actual problems of present civilized life. Mr. Wallas's earlier book, *Human Nature in Politics*, deals in the main with the problem of representative government. This one deals with social organizations.

In Mr. Wallas's opinion it must always be remembered that social psychology is a specialized science, dealing only with a special group of the causes of human actions. The statesman who is desirous of organizing mankind wisely, or even the social psychologist when he is called upon to give or volunteer advice to statesmen, must know or estimate the results of many other sciences before he can properly understand or "know", to use our author's expression, how any particular body of people will be affected by any particular measure. We must know not only their nature, but their environment, intellectual and physical, resulting from their history and their surroundings.

In reading the chapter on "Instinct and Intelligence," one is compelled to pause and inquire to what extent these laws, if such we may call them, are observed or even thought of in American legislation. Mr. Wallas's description, or reflections rather, on the House of Commons in the chapter on "The Organization of Thought" is no more reassuring. He believes that the evolution of legislative architecture has not advanced so far in the British House of Commons as in Washington. He quotes the comment of a distinguished statesman and philosopher to a newly elected member of Parliament, "You have come to a place where you can neither work nor rest."

The whole book is well written and suggestive, but religion seems to have no part in the author's idea of the Great Society. There is much of psychology and of the organization of thought and happiness, but of religion only a few meagre words and those of a type to indicate a rather indifferent tolerance of religion as having a possible opportunist value. For instance, he quotes with apparent approval from "that old fox, Leopold I of Belgium" in a letter to his niece Victoria: "The Established Church I also recommend strongly. You cannot, without pledging yourself to anything in particular, say too much on the subject."

One expects such a comment from an "old fox" like Leopold; but hardly from the psychologist and protagonist of "The Great Society."

CLINTON ROGERS WOODRUFF.

A HAPPY COMBINATION of characteristics is brought together in the title to a new book, *Civic Righteousness and Civic Pride*, by Newton Marshall Hall, minister of the North Congregational Church, Springfield, Massachusetts, and member-at-large of the Springfield Board of Education. The writer quite properly treats the two characteristics as each requiring the other, and his treatment of various municipal questions is intelligent and generally stimulating. [Sherman, French & Co., Boston. Price $1.25 net; by mail $1.35.]

### MISCELLANEOUS

*Renaissance Courtesy Book, Galateo. Of Manners and Behaviours.* Giovanni della Casa. The Merrymount Press, Boston.

This Manners Book of the Renaissance is one of the little fruits of the literary activity of the sixteenth century. The gallant Archbishop of Benevento (della Casa), an accomplished gentleman, with morals not too strict to offend the indulgent temper of the day, wrote it in a retirement caused by disfavor with Rome, in which he was surrounded by a group of chevaliers and gay ladies like Boccaccio's. The inspiration for the pleasant trifle came from his friend the Bishop of Sessa, and it was entitled, in his honor, "Galateo", the poetic or academic name of the Bishop.

> "Jestes must bite the hearer like a sheepe but not like a dogge. For if it pinche, as the bite of a dogge, it shall be no more a Jeste but a wronge."
>
> "A man must leave to yawne muche, not only for the respect of the matter I have said alreadye as that it seemes to proceed from a certain weriness, that shewes that he that yawneth, could better like to be els where."
>
> "It is an ill favored condition to stop another mans tale in his mouth; and it spites him as muche, as if a man should take him by the sleeve and hould him backe, even when he is redie to resume his course."

Thus the mode rather than the matter of the Treatise is the entertainment of the modern reader, pungent, sententious, and furnished as it is with quaint illustrative examples, classic and contemporary.

The translation was made by Robert Peterson and printed in London in 1576. Mr. J. E. Spingarn, the editor, has supplied a learned and interesting Introduction and a Bibliographical Note.

The production of the Episcopal *arbiter elegantarium* is appropriately equipped in the most elegant format of one of the most fastidious publishers in the country. The dignified cover in dark green boards has the title stamped on leather in gold. Initials and marginal titles are rubricated. The "Montallegro" type is perhaps the most perfect in existence and like all the Humanists' Library, of which this is No. VIII., the beautiful paper is especially handmade. The edition is limited to subscribers and the type will be distributed after completion of orders.

ERVING WINSLOW.

*The Promise of Life*, by Howard Sutherland, is a thirty-page booklet which presents an argument for the continuity of life that succeeds in omitting any reference to Christ or Christianity. It is a brief statement of belief in a future life based on two arguments, the inherent human hope of immortality and the fact that in nature nothing is lost. The author is content to rest his case on "the clear vision of poetic souls," who "see truth clearer than the scientists or meta-physicians."

The omissions suggest an expectation that the essay may bring comfort to those who cannot accept St. Paul's argument that "now is Christ risen from the dead and become the first fruits of them that are asleep." We very much doubt, though, whether "the clear vision of poetic souls" will greatly help those who have not been able to appreciate the clearer vision of St. Paul and the sure teaching of our Lord. It is easy to find hopes of a future life; the world of nature and man abounds with hints of its likelihood; there are reasonable assurances and fair promises—hopes upon hopes. But men crave more than hope; they cannot be content with fine spun theories; they want certainty; and apart from Jesus Christ they do not find it. [Rand, McNally & Co. 50 cts.]

C. F.

# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

*Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana*

A FEW weeks ago, in reverent silence two women unpacked an old trunk, long undisturbed. Had this trunk and its contents been new, it might have been called a "hope-chest," for its contents were those hand-made coverlets and quilts now a part of the modern maiden's outfitting. But it might be called instead, a "fruition-chest," for all within was the work of hands long since folded in the eternal rest. There were silk and worsted quilts quilted in small exquisite stitches and in intricate patterns, indicative of a time and a type of woman past—the woman who had time! Monuments, these, of that breathing-space in the development of the eternal feminine, when there was plenty of time, loads of time in which to follow the gentle pursuits of ladyhood, one of which was the skilful use of the needle. The fine blue-and-white counterpane at the bottom, about the year 1839 was a part of the bridal outfit of Julia Ann Peck, a New England woman who drove overland to Indiana with her Baptist-minister husband, paying with her life for the hardships of the journey.

But it was the four yellowed linen sheets of Pamela Dudley that seemed to carry with them the most sentiment. Just about one hundred years ago Pamela was spinning, weaving, and making these sheets; the making was no small thing, for the linen was woven a yard wide, then overcast with the tiniest stitches, then hemmed top and bottom by the same diligent hands. Pamela was a descendant of that Ambrose Dudley who had come through Cumberland Gap many years since with a company called "The Traveling Church." An entire congregation in Fairfax county, Virginia, left all they had and sought the unknown Kentucky land to escape the oppression—in the way of taxes—of officials of a Church called Episcopal. Pamela Dudley was going to be married to Ryland Thompson Dillard, who had been a Virginia Churchman. He was now a rising young Baptist preacher.

It was when we came to the sheets that conversation began:

"He was an Episcopal in Virginia," she said, re-folding the sheets, "but he became converted when he crossed the mountains; he became a good Christian."

With humility was received this intimation that an Episcopalian had to be converted before he made a good Baptist. The voice went on:

"The Episcopals were very worldly; they hunted foxes when they should have been praying."

Certainly we all wish that it were not such an indisputable matter of history that the Colonial Church was often carelessly administered by those easy-going Churchmen in England. South Carolina, too, knew something of this. The great backwoodsman of Kentucky, Daniel Boone, lived in South Carolina. His ancestors had been Churchmen in Exeter, England, and later, Quakers in Pennsylvania. Daniel Boone, whose nature was as beautiful as it was brave, would have been content to dwell on the banks of the Yadkin. But the simple life of the woods, which was the only life he could live, was passing. Scotch traders who were on terms of peace with the Indians were introducing an ostentatious and expensive style of living, and in this they were imitated by the officers and agents of the Royal government of the colony. The historian of Daniel Boone says that "to support this style these minions of power, magistrates, lawyers, clerks of court, and tax-gatherers demanded enormous fees for their services. The Episcopal clergy, supported by a legalized tax on the people, were not content with their salaries, but charged large fees for occasional services. A fee of fifteen dollars was exacted from the poor farmer for performing the marriage ceremony. The collection of taxes was enforced by suits at law, and executions, suits, and levies were of everyday occurrence. All sums exceeding forty shillings were sued for." Under such conditions the Indians seemed less to be feared than the taxes, and so Daniel Boone and Samuel Calloway turned their faces to the wilderness of Kentucky, where Episcopalians were transformed into Baptists. It can never be estimated what the Colonial Church lost, but the fair-minded historian will not lay it up against her. And as proof that it was not the Church but only those who misinterpreted and misused her gracious message, the commonwealths of Virginia and South Carolina are staunch and Churchly; nowhere does one find the Church in this land so freely planted as in Virginia. And South Carolina, less in area than many Northern states, exceeds very many of them in the number of her parishes. Perhaps in them has been wrought that good thing which somehow often follows in the wake of tribulation and injustice—such as Christian optimists are hoping will grow out of the foreign war. At any rate we must learn that mistakes clear the vision and that they have a mighty function when well used—that of keeping us from making more mistakes. It is just as well that Churchmen should at times recur to the memory of mistakes; but we may hope that all other people will forget them, and not add episodes in the history of the American Church, to that undying legend about Henry the Eighth.

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THIS DEPARTMENT is glad to hear of some Auxiliary work in St. Stephen's parish, Sherman, Texas:

"I was much interested in the statement in a recent issue of THE LIVING CHURCH, that the Springfield Auxiliary at its meeting read the account of the Helen Dunlap Memorial School at Winslow, Arkansas, and made a contribution toward the electric light plant so much needed. The reason for this being so interesting to me is that our branch of the Woman's Auxiliary, at a meeting last week, also read that same article as a part of its programme. The members of the society were much interested and discussed the article with animation, the outcome of which is that a box of useful articles is to be sent to the school, and the president of the Auxiliary has written for suggestions and information. That two parochial branches of the Auxiliary so far apart as Springfield and Sherman should be animated by the same motive at the same time seemed to me a remarkable coincidence. Can this be said to illustrate the communion of Saints—in an earthly and practical way?"

If "communion" may be interpreted as the tacit worship rendered through good deeds, and "saints," as we are taught, means good or striving-to-be good people, we think the whole loving animus underlying the Woman's Auxiliary might reverently be included in this phrase of the Creed.

This letter was sent by the rector of the parish. Several Auxiliaries have their rectors as correspondents of this department, and it is a pleasure to have them thus vitally interested in their parish Auxiliaries.

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THE AUXILIARY of the diocese of Michigan City has just held its first sectional meeting in St. John's Church, Bristol, Ind. At the annual meeting last May, this sectional division was decided upon for the bringing together of Auxiliary women more frequently. Three sections running along east and west lines of travel, were outlined and a chairman appointed for each. This initial meeting had the encouraging attendance of sixty-two delegates from the six parishes of the district.

The meeting was opened with the saying of the Litany for missions. Addresses followed on "Diocesan Missions," "Special and General Missions," "Apportionment of Missions," "The Fifth Department," "The Geneva Conference," "The Church Periodical Club," "The Sunday School and Little Helpers."

The asking of questions and making clear of many points not quite understood was decided to have been the most helpful feature. These meetings are planned to be held twice each year in parishes not interested in missionary work. The next one will be held in the spring.

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IN THE HASTILY compiled account of the meeting of the Auxiliary of the Fifth Province, or Province of the Mid-West, in Detroit in October, reports were not obtained as to the attitude of the Auxiliary concerning provincial organization. A

motion having been carried that the question of the desirability of such an organization be considered, after free discussion it was voted "that the question of organizing a Woman's Auxiliary in the Fifth Province be considered, that the matter be brought before the Bishops and branches in each of the twelve dioceses in the Province at their next annual meeting, and that they come to the Triennial in 1916, prepared to act."

It was felt that the question was too important to act upon without due deliberation, and that as all the dioceses were not represented (two being unrepresented), no action should be taken. The president of the Michigan branch adds: "As meetings for conference are always held at the time of the meeting of the Synod an organization was not felt to be a necessity. A great effort is being made to free the Church of provincialism and to bring about a consciousness of the world-wide scope of its mission instead of narrowing it to a consideration of only a small section."

## MY FIRST RETREAT

By Eloise N. Griffith

I WAS brought up in a low church parish. Reading had gradually shown me a more excellent way, but there still lurked a few Protestant prejudices when I made my first Retreat last year. Convents and monasteries seemed to me rather useless institutions; those who spent their lives in them I conceived to be uncanny, abnormal people.

Much against my will, therefore, I was persuaded by a friend, the wife of a priest, to go with her to a convent for three days. The day before we were to go, word came of my friend's sudden illness and inability to acompany me. My resolution wavered; but I succeeded in keeping to it after a struggle.

The convent was situated in the heart of the city facing a little park. I was late, so that silence already reigned when I arrived. A sweet faced nun showed me to my room, high up in the building, small but spotlessly clean. It had one window overlooking the park.

Strangely enough, the silence did not seem oppressive then; nor did it seem so at any time during the Retreat. That first evening I could hear soft movements in the rooms adjoining mine, but no word was spoken.

The next morning I was awakened by the ringing of a bell. I dressed quickly and found my way to the chapel, where mass was said daily at seven o'clock.

The chapel was very beautiful. There was just a faint odor of incense, and as the dear, familiar words were spoken in the solemn stillness of the early morning, it was slowly borne in on me that I was indeed in a holy place. The quiet nuns had an unmistakable atmosphere of devotion; the very spirit of worship was there. Never before had the glowing sanctuary lamp meant so much to me. There was nothing to distract the mind, our Lord's Presence was very real.

The conductor of the Retreat was a monk, whose thin, fine face was suggestive both of power and of humility.

The first meditation began at nine in the morning. Our subject was the 127th Psalm. In simple, beautiful language we were guided to thoughts about the home: God's plan for it; the entrance of sin through disobedience, God's purpose of redeeming it when in the course of time He chose a home for the birth of His only begotten Son. The high and holy place of the wife, of the mother, the sanctity of home-life—these were the themes which occupied our minds in the peaceful silence of the little chapel.

Ambition, worldly success, power, love of dress—how paltry, how cheap they became, as in Christ's own Presence we meditated on the holier destiny of womanhood!

With none of the petty annoyances of ordinary daily life, with the household machinery in perfect running order, in the atmosphere of gentle, unworldly women set apart to a life of quiet devotion to God and sweet helpfulness to humanity; above all, in the soothing silence which surrounded everything,—is it any wonder that my prejudices melted away, that I was slowly convinced that the nuns had indeed chosen the better part?

A Retreat is a spiritual stocktaking—a sane, wholesome thing. I was brought face to face with myself, to ask honestly just where I was and whither my life was tending. A new vision was vouchsafed to me.

In those three days, some of the most precious truths which the Church has to teach were brought home to me. One of them was the Church's faith concerning the dead. Death lost its sting forever, for were not our loved ones living? In conscious knowledge of what we are doing, with love unbroken, praying for us, as we might for them,—only those who have wandered in the darkness of grief can appreciate the comfort and the joy brought by the Catholic belief! I shall never forget the convincing power with which these wonderful teachings were unfolded in the course of our meditations.

In addition to a new conception of the splendid usefulness of the convent, I brought back to my life work a new vision of what God would have it, with greater fortitude to bear whatever disappointments or sorrows there were in it, and with humble trust in God's love for the future.

Were those three days not wisely spent?

## THE LIGHT OF REASON

By Zoar

A GLORIOUS Sunday morning! As I enter the church, full of thankfulness to be able to come to the early celebration, a stranger rushes to me, seizes me by the arm and exclaims: "May I speak with you? I am in great distress!" Even as I start to inquire wherein I may help her, she violently turns on me and exclaims: "It may be you are one of the spies dodging my every step!" Further utterances leave no doubt in my mind as to the true state of things: the poor woman is demented and evidently has escaped the vigilance of the "spies." But even while I look around to call the sexton she has gone and is already far up the street. This incident filled my heart with sadness for the misery of those who are insane. And was it not natural that my special thanksgiving after having received the precious Body and Blood was for *the light of reason* so mercifully given to His child, and restored after sickness—priceless gift which enabled me to kneel before His altar in an ecstacy of humble and thankful love?

Have you ever, dear reader, thanked God for the precious gift of reason? Or do you still accept it as your due without ever thinking that sickness, or an accident, or shock, might deprive you of it? If you have never thanked God for the one thing without which we could not know Him, without which we were as "the beasts of the earth," without which life itself were unbearable, *thank Him now, even now,* and ask Him to teach you to make a better use of it in the future. Shall we not render unto God that which is His? and use the priceless gift of reason for the very purpose He gave it to us—to know Him, to love Him, and to serve Him all the days of our life!

### NOVEMBER ROSES

It was brown and russet November; the titanic lace-work of the bare brown tree branches was traced against the pale blue sky and brown and russet leaves caught up from the sere brown grass whirled rustling in the chilly blasts.

In an open window stood a slender glittering glass containing a Killarney rose, an exquisite thing of velvety curved petals and glowing shell-pink hues; to this fragrant flower flew a little yellow-backed bee, finding no other refreshment in the November dreariness, and nestled joyously in the silken, perfumed heart of the beautiful blossom.

Ah! little creature wise with the wisdom from above, which teaches him to seek and find in days of gloom the one bright, lovely rose that blossoms in his world!

### BEYOND THE FALLING LEAVES

Lemon, orange, bronze, soft rose, deep garnet, and glowing crimson, the leaves were falling in kaleidoscopic shower, making beneath the trees an exquisite mosaic of many hues, soon fading, however, into monotonous russets and browns.

When some looked on the trees stripped of their shimmering, silken summer raiment and on the sodden, faded leaves, the autumn days seemed all sad and dreary with the thought of loss and death. But when these looked again and more closely, upon the bare branches and twigs from which every leaf had fallen, they saw thereon tiny buds, shining golden, and rose-flushed, the lovely promise and assurance of new life and the glory of the coming summer. The falling leaves meant not desolation and winter, but rejoicing and God's gift of Spring.

I never knew her (Mrs. Ewing) fail to find happiness wherever she was placed, and good in whomever she came across. Whatever her circumstances might be, they always yielded to her causes for thankfulness, and work to be done with a ready and hopeful heart.—*H. K. F. Eden.*

# Church Kalendar

✠

Nov. 1—Twenty-first Sunday after Trinity. All Saints.
" 8—Twenty-second Sunday after Trinity.
" 15—Twenty-third Sunday after Trinity.
" 22—Sunday next before Advent.
" 26—Thursday. Thanksgiving Day.
" 29—First Sunday in Advent.
" 30—Monday. St. Andrew.

## KALENDAR OF COMING EVENTS

Nov. 10—Annual Council Diocese of West Missouri, Grace Church, Kansas City.
" 17—Third Provincial Synod, Pittsburgh.
" 18—Fourth Provincial Synod, New Orleans.
" 18 and 19—Synod, Quincy, Grace Church, Galesburg.

## MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss M. S. Grider (in Fifth Province).
Rev. John M. Chapman.

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
Rev. J. M. B. Gill.
Rev. R. A. Griesser.
Dr. W. H. Jefferys.

IDAHO

Rt. Rev. J. B. Funston, D.D.
Rev. S. B. Booth.

MEXICO

Rev. H. G. Limrie (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

TOKYO

Miss C. G. Heywood.
Miss Bessie Mead.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia, Pa.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

MR. JOHN W. WOOD,
281 Fourth Avenue,
New York City.

# Personal Mention

THE REV. G. TAYLOR GRIFFITH is in charge of St. Mary's Church, Asheville, North Carolina, during the absence of the rector, the Rev. Charles Mercer Hall, D.D., who is in Chicago conducting a mission at All Saints' Church, Ravenswood.

THE REV. HENRY HARRIS, rector of the Church of the Advent, Devils Lake, N. D., has accepted a call from Emmanuel parish, Petoskey, Mich., and will be in residence November 18th.

THE REV. JOHN H. SIMONS of Pine Bluff, Arkansas, has been appointed to St. Luke's Church (colored), Springfield, and has begun his work.

THE REV. WILLIAM H. TRICKETT has been appointed by the Bishop of Algoma to take charge of the church at White River, Ontario.

THE RT. REV. J. H. VAN BUREN, D.D., late Bishop of Porto Rico, is serving as *locum tenens* for November and December, at the Church of the Ascension, Pittsburgh, having begun his work on All Saints' Day.

THE REV. WILLIAM C. WINSLOW, D.D., of Boston, has returned home after four months' absence, and may be addressed at 525 Beacon street.

THE REV. FRANCIS YARNALL, of North Wilbraham, Mass., has accepted a call to the rectorship of St. Peter's, Fernandina, Florida.

## ORDINATIONS

PRIEST

MARYLAND.—On Friday, October 2nd, in St. Matthew's Church, Oakland, Garrett county, the Bishop of the diocese ordained to the priesthood the Rev. WILLIAM W. SHEARER, deacon in charge of that parish. The candidate was presented by the Rev. William C. Hicks of Cumberland, Md., and the Rev. Dr. Jacob Brittingham, rector of St. Luke's Church, Wheeling, West Va., preached the sermon. Nine other clergymen from the dioceses of Maryland, West Virginia, and Pennsylvania, were present. The Rev. Mr. Shearer will continue as rector of St. Matthew's parish.

## DIED

CHAPIN.—Entered into Life, at Brandon, Vt., October 18, 1914, ELIZABETH SHELDON, daughter of the late Rev. John Ashley Fitch, of Sheldon, Vt., wife of the Rev. D. D. CHAPIN, of Brandon, Vt., mother of the Rev. John Ashley Chapin, of New York City. Burial at Sheldon, Vt.

HINKLE.—At the residence of her daughter, Dr. Abbie A. Hinkle, in Evanston, Ill., MRS. ELIZABETH TOY HINKLE passed to her rest, on Tuesday, October 24th, in the ninetieth year of her age.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her!

LEHMAN.—Entered into life eternal August 21, 1914, D. AMANDA LEHMAN, late of Atlantic City, daughter of Hon. Henry Lehman, formerly of Wooster, Ohio. Services in St. James' Church, Atlantic City, August 24th, at 3 P. M., Rev. Wm. W. Blatchford officiating.

"For so He giveth His beloved sleep."

SHEPHERD.—Entered into rest at the residence of her son, Ven. R. Bowden Shepherd, at Trenton, N. J., on Saturday, October 24, 1914, FRANCES HENOP, widow of Solomon SHEPHERD of Philadelphia, Pa., in her ninety-second year. Funeral services were held at Christ Church chapel, Philadelphia, on Tuesday afternoon October 27th.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per words. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

## WANTED

POSITIONS WANTED—CLERICAL

CHARGE OF school, parish, or both. Graduate theological college, two Universities, double honors, medalist. Successful teacher public and industrial schools; gymnasium, choir, Scout instructor; editor magazine; married. Rector eight years town, city; sermons approved; excellent testimonials, references. Address "STANDARD," care LIVING CHURCH, Milwaukee, Wis.

FORMER PRESBYTERIAN minister, now candidate for orders, is recommendel for parochial work by Church Rector. Married, age 30. Missionary zeal. Wife musical. Address MINISTER, care LIVING CHURCH, Milwaukee, Wis.

CANADIAN PRIEST. Theological graduate, young, single, musical, energetic, seeks rectorship or important assistantship. Full particulars from "ECCLESIA," care LIVING CHURCH, Milwaukee, Wis.

DEACON desires mission work or curacy. Experienced. Unmarried. South or sea coast preferred. CHANGE, care LIVING CHURCH, Milwaukee, Wis.

YOUNG married man wants mission work while preparing for deacon's orders. Adlress CANDIDATE, care LIVING CHURCH, Milwaukee, Wis.

SPECIAL Preaching and Mission services arranged. References given. Address "X., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, highest testimonials, desires large, difficult work. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

YOUNG married Priest desires early rectorship or good curacy. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHURCHWOMAN, experienced Church worker, desires position as house mother in home or institution. Can give religious instruction, choir training and domestic supervision, or would accept parish work. Good references. HELEN, 2902 North Taney street, Philadelphia, Pa.

YOUNG MAN, military school and college training, experienced as tutor and athletic instructor. Good personality. Teach one or more boys. Home or travel. References. Address MR. HUGH S. CAMPBELL, Berkeley Springs, W. Va.

WANTED a position by Cathedral trained organist and choirmaster of eighteen years experience. Communicant. Degree. References. Address "THEORIST," care LIVING CHURCH, Milwaukee, Wis.

POSITION, by refined middle aged Church woman, as companion or housekeeper, in or near Boston, Mass. Good references. Address "F.," 584 Chestnut street, Waban, Mass.

A DEACONESS desires Catholic parochial work. Nominal compensation accepted, if home provided. Address "M. M.," care LIVING CHURCH, Milwaukee, Wis.

LADY.—Experienced traveler, desires position as companion to travel or otherwise. References exchanged. Address "MRS H.," The Walbert, Baltimore, Md.

POSITION by Churchwoman as housekeeper near Milwaukee. References exchanged. "A. 4," care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

CHURCH PIPE ORGANS for sale.—Three (3) two manual and pedal, pipe organs (second hand), all in good condition, Jardine Organ and Hutchings Organ, must be removed for church alterations. One excellent Hook-Hastings Organ at our factory erecting room, sacrifice prices. A. B. DE COURCY & CO., Organ Builders, 634 Harrison Ave., Boston, Mass.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CONSERVATIVE TRACTS, safe, sound; *Why Baptize Infants; Why Use Forms of Worship; Facts and Principles.* 3 cents. CHURCH LITERATURE PRESS. 1 Bible House, N. Y.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

WANTED.—Orders all kind silk and linen Church embroidery. Prices Reasonable. MISS HIGGINS, Dinglewood, Columbus, Georgia.

FLORENTINE Christmas Cards and other gifts. Sent on approval. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

THE SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis. Orders taken for Illuminating.

## INTERNATIONAL CHOIR EXCHANGE

CHURCHES looking for superior organists please write 147 East Fifteenth street, New York. No charges.

## EPISCOPAL CLERICAL REGISTRY

SEVERAL Rectorships and Assistantships Vacant. For information write 147 East Fifteenth street, New York.

## UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address Sister in Charge Altar Bread.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. Peoples: Stamped, 20c per 100; Plain, 15c per 100.

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## CLERICAL OUTFITS

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## BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working Girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the Sister in Charge.

## FOR SALE

CHURCH CHRISTMAS CARDS and Calendars for sale. Room 1705 Heyworth Building, Chicago, Ill.

## FOR RENT

### SUMMERVILLE AMIDST THE PINES

COMPLETELY furnished cottages, modern improvements, bed and table linen. E. P. Guérard, Charleston, S. C.

PRIVATE FAMILY in thriving city in Georgia would like to correspond with two or three couples desiring to winter South. Delightful climate. No invalids. Address Georgia, care Living Church, Milwaukee, Wis.

## MONEY TO BUILD

CHURCHES, rectories, and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

## INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to The Living Church, a Bureau of Information is maintained at the Chicago office of The Living Church, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

## THE BOARD OF MISSIONS

Right Rev. Arthur S. Lloyd, D.D., *President.*
George Gordon King, *Treasurer.*

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*"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

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are the yearly guarantees made, as the Church's agent, to the bishops of 38 dioceses and 33 missionary districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the appropriations total $1,600,000.

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Full particulars from

The Secretary,
281 Fourth Avenue, New York.

The Spirit of Missions—$1.00 a year.

## NOTICES

### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

### PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. $30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

Legal Title: General Clergy Relief Fund.
Alfred J. P. McClure,
*Treasurer and Financial Agent,*
Church House, Philadelphia.

## CAROL SERVICES FOR CHRISTMAS

Sunday School Services for Christmas issued in our Leaflet series are known as Nos. 62, 64, 66, 72, 76, 80, 84, 86, 93, thus giving a large variety of musical services to select from. No. 93 is new this year and contains one additional carol. Also has the popular old English carol, "Good King Wenceslas," as a recessional. Many thousands of these services have been used in the past. Samples sent free on application. Price $1.00 per hundred copies in any quantity desired. Address The Young Churchman Co., Milwaukee, Wis.

## THANKSGIVING DAY SERVICES

A Service for Thanksgiving Day, or for a Harvest Home Festival, is printed in our Leaflet Series and known as No. 70 of our Special Services. It is entirely from the Prayer Book, with hymns (words only), Nos. 472, 470, 200 and 192. It is especially useful to bring out full responses, particularly if strangers to the service are in the congregation. Price $1.00 per hundred copies. Address The Young Churchman Co., Milwaukee, Wis.

## A STIRRING PROCESSIONAL

"God is working His purpose out,
As year succeeds to year;
God is working His purpose out,
And the time is drawing near."

This hymn has been authorized to be used used in our churches, and is one to arouse enthusiasm for Missions. It is suitable for any occasion. Printed on heavy paper, words and music. $2.10 per hundred, carriage prepaid. Published by the Young Churchman Co., Milwaukee, Wis.

## BIBLE AND PRAYER BOOK CATALOGUE

We have just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayer and Hymnals. There are listed also the Bibles which contain the Apocrypha, thus making a *complete* Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete) bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We are pleased to send a catalogue to all enquirers. Address The Young Churchman Co., Milwaukee, Wisconsin.

## THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

New York:
- E. S. Gorham, 9 and 11 West 45th St. (New York office of The Living Church.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Bretano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

Brooklyn:
- Church of the Ascension.

Boston:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

Somervills, Mass.:
- Fred I. Farwell, 87 Hudson St.

Providence, R. I.:
- T. J. Hayden, 82 Weybosset St.

Philadelphia:
- Jacobs' Book Store, 1210 Walnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

Washington:
- Wm. Ballantyne & Sons, 1409 F St., N. W.
- Woodward & Lothrop.

Baltimore:
- Lysett, 317 N. Charles St.

Staunton, Va.:
- Beverly Book Co.

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- Scranton, Wetmore & Co.

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- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

Chicago:
- Living Church branch office, 19 S. La Salle St.
- The Cathedral, 117 Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, S. E. cor. Chestnut and State Sts.

Milwaukee:
- The Young Churchman Co., 484 Milwaukee St.

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- Lehman Art Co., 3526 Franklin Ave.

Louisville:
- Grace Church.

London, England:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

*[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]*

**HOUGHTON MIFFLIN CO.** Boston.

*Doers.* By William John Hopkins. With Illustrations. Price $1.00 net.

*The Boy Fugitives in Mexico.* By Worthington Green. With Illustrations. Price $1.25 net.

**COPE & FENWICK.** London.

*The Priest as Confessor.* By A. H. Baverstock, M.A., Rector of Hinton Martel, Wimborne.

**STUDENT VOLUNTEER MOVEMENT.** New York.

*Students and the World-Wide Expansion of Christianity.* Addresses delivered before the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, Missouri, December 31, 1913, to January 4, 1914. Edited by Fennell P. Turner, General Secretary, Price $1.85 postpaid.

**MACMILLAN CO.** New York.

*Social Christianity in the Orient.* The Story of a Man, a Mission, and a Movement. By John E. Clough, D.D. Written down for him by his wife, Emma Rauschenbusch Clough, Ph.D. Member of the Royal Asiatic Society of Great Britain and Ireland. Mitglied der Deutschen Morgenlandischen Gesellschaft. Price $1.50 net.

**THE YOUNG CHURCHMAN CO.** Milwaukee.

*A Blackboard Catechism.* Being the Church Catechism Explained by Means of Freehand Drawings. By Rev. Clifton H. Brewer, rector of Trinity Church, Roslyn, New York. Price 75 cts. net; by mail 80 cts.

**LONGMANS, GREEN & CO.** New York.

*A Sower Went Forth.* Sermons preached in the Chapel of the Blessed Virgin Mary, Hardman Street, Liverpool, by Thomas William May Lund, M.A., Chaplain to the School for the Blind. Selected and

arranged with Prefatory Memoir and Appreciation by Gerald H. Rendall, B.D., Litt.D., LL.D., late Principal of Liverpool University and Headmaster of Charterhouse. With a Portrait. Price $1.60 net.

*Thoughts for Teachers of the Bible.* By J. Armitage Robinson, D.D., Dean of Wells. Price 50 cts. net.

**HENRY HOLT & CO.** New York.

*American Labor Unions.* By Helen Marot. Price $1.25 net.

## PAMPHLETS

**CHRISTIAN UNITY FOUNDATION.** 143 E. 35th St., New York.

*The Early Christian Ministry as Revealed in the New Testament.* Study Number Three. By Arthur Lowndes, Doctor of Divinity.

*The Protestant Episcopal Church in the United States of America.* Study Number Four. By Arthur Lowndes, Doctor of Divinity. Tenth Thousand.

**AMERICAN BIBLE SOCIETY.** New York

*Ninety-Eighth Annual Report of the American Bible Society,* 1914. Together with a list of Auxiliary Societies, their Officers, and an Appendix.

## PAPER COVERED BOOKS

**FROM THE AUTHOR.**

*Through Fog to Light.* An Autobiography. By the Right Hon. Rev. Victor von Kubinyi, author of *The King of Rome, Behind the Curtain,* etc. 1914.

*Hugh Latimer:* Prophet, Bishop, Martyr. By Charles Lewis Biggs, M.A.

**GOODHUE CO.** New York.

*The Question of Alcohol.* By Edward Huntington Williams, M.D.

## YEAR BOOKS

*Year Book of Emmanuel Parish, Cleveland, Ohio,* and Chapels under its care. St. Philip's Church, Cleveland, Ohio, Grace Chapel, Willoughby, Ohio, and the East End Neighborhood House, Cleveland, Ohio. Emmanuel Parish Organized January 20, 1875. Cornerstone of present Church laid September 3, 1902. 1913-1914.

## BULLETINS

**HARVARD UNIVERSITY PRESS.** Cambridge, Mass.

*The Architectural Quarterly of Harvard University.* June 1914. Volume II, Number IV. Thomas Jefferson as Architect: Monticello and Shadwell. By Sidney Fiske Kimball, A.B., M.Arch.

## CHURCH MUSIC

**OLIVER DITSON CO.** Boston.

*Standard Anthems for Men's Voices.* Edited by George B. Nevin. Price $1.00 postpaid.

*Omnipotence.* Motet for Men's Voices. By Frederick Stevenson. Opus 70. Price 50 cents postpaid.

## KALENDARS

**THE YOUNG CHURCHMAN CO.** Milwaukee.

*The Young Churchman's Kalendar for* 1914. Handsomely illuminated, in colors, 20 cts. postpaid.

# THE CHURCH AT WORK

HOUSE FOR THE SUFFRAGAN BISHOP OF IOWA, DES MOINES, IOWA
[See THE LIVING CHURCH, October 10th]

## THE REV. DR. GOWEN'S WITHDRAWAL

ON OCTOBER 1st ended the long and remarkable rectorship of Rev. H. H. Gowen, D.D., through his complete withdrawal from the work which for eighteen years he has directed, inspired, and sanctified by his entire self-abnegation, his exceptional powers as rector of Trinity Church, Seattle, Wash. On the death of Dr. Watson in 1896, Dr. Gowen came as a young man, to a parish greatly reduced in numbers through the formation of two daughter parishes, with a plant in its comparative infancy. The devotion of every thought and every moment of time was given to the upbuilding of the parish, now numbering more than a thousand communicants. It grew steadily, not only in numbers but in depth of earnestness. The worship was developed to a beauty and dignity hardly equalled on the coast. On his leaving, in addition to the pastoral work, in 1908, Dr. Gowen undertook, chiefly for the sake of the Church the position, requested by the University of Washington, as head of the oriental department, to be formed under his supervision, a small work in the beginning, but which has now grown to a commanding position in the large State University of Washington, which has an attendance of three thousand students. The Rev. William H. Bliss, canon of All Saints' Cathedral, Spokane, was called by the vestry to take up the parish work on October 1st, and enters upon a fuller development of a well-organized, united, and earnest parish, the foundations laid in the entire consecration of Dr. Gowen, through eighteen years of long and blessed ministry.

## THE MEETING OF THE SYNOD OF THE FOURTH PROVINCE

THE PRIMARY SYNOD of the Fourth Province will assemble in New Orleans on November 17th, 18th, and 19th. The preliminary services of the Synod will be held in Christ Church Cathedral on November 17th, and there will be a celebration of the Holy Communion in Christ Church Cathedral on the morning of November 18th. The further meetings of the Synod will be held in Trinity Church. The proposed programme includes addresses and conferences on a number of subjects, besides matters of organization and business. The speakers will be men of prominence and recognized ability, including Bishops, priests, and laymen. An interesting and important feature of the programme will be the banquet tendered to the visiting Bishops, clergy, and laymen by the Church Club of Louisiana, to be held on the evening of November 18th, at which there will be several addresses.

## BISHOP OSBORNE'S TENTH ANNIVERSARY

BISHOP OSBORNE passed the tenth anniversary of his consecration to the episcopate on October 23rd. The Bishop celebrated the Holy Communion in St. Paul's Church, Springfield, on that day in honor of the event, the clergy of the city and many laity being present and congratulating the Bishop. Later in the day a purse of gold, the gift of many of his friends in the diocese, was presented to him.

## A NOTEWORTHY OCCASION

THE FALL meeting of the Providence convocation was made noteworthy by associating it with the formal transfer of the old Narragansett Church and property at Wickford to the diocese of Rhode Island. Invitations were sent out to the clergy of the diocese to meet with the Providence convocation at St. Paul's Church, Wickford, and to take part in the service. The clergy and Bishop vested in the village church; then, preceded by crucifer and cornetist, marched through the street to the old historic church singing "Onward Christian Soldiers." On assembling in the church the senior warden presented the deed of the property to the Bishop, and the junior warden presented the keys of the church. The Bishop accepted the gift in the name of the diocese, and offered prayers. He then proceeded to celebrate the Holy Communion at the altar which has lately been taken from in front of the pulpit and placed at the east end of the church under the gallery and adorned with hangings and eucharistic lights.

The preacher for the occasion was the Rev. Daniel Goodwin, Ph.D., D.D., formerly

rector of the parish but now retired, learned in the historic lore of the Church in Rhode Island, noted as the editor of the new edition of Wm. Updike's *History of the Narragansett Church*, and of the *McSparren Diary*. No better choice could have been made to give interest to the occasion and make the traditions of the ancient structure living realities.

The communion vessels used on this occacion were gifts from Queen Anne, and the offering amounting to $52 was given to the S. P. G., under which society the church in Narragansett was fostered and strengthened all through the Colonial period. The clergy and vestrymen returned through the street to the parish church singing "On our way rejoicing." The singing in the church was done by the clergy and people led by a cornet; there was no choir present. The congregation of ladies and gentlemen was a diocesan one coming from all parts to show their interest in the historic occasion. Luncheon was served in the guild hall, and the business meeting with reports of the missionaries of the diocese, the Dean of the convocation and others, was held in the afternoon in the parish church.

## THE WOMAN'S AUXILIARY

THE ANNUAL missionary meeting of the Pennsylvania branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, 19th and Walnut streets, on Friday, November 13th. The Bishop of the diocese will preside and the speakers will be the Bishops of Idaho and Western Colorado, the educational secretary and Archdeacon Baskerville.

## CLERGY RELIEF AND PENSIONS

THE GENERAL CLERGY RELIEF FUND sent out on October 1st, checks in various amounts totaling $34,640.56. These checks were to the aged and disabled clergy and the widows and orphans in amounts up to $600 and in payment of Pension-Interest checks to 728 men over sixty-four as specified in the canons. While the amount to each one was not large, it really meant that every man over sixty-four in the Church had about $350.00 laid away for him and bearing interest.

The fund has received notice since the first of the year of about $75,000 left in wills and has received from other sources about $150,000.

The grants for regular pension and current relief are made in quick response, as Bishops, clergy, and others can testify, to the call of emergencies, and go to clergy, widows, and orphans in all dioceses and to several foreign countries where these are living. As heretofore the expenses of administration are about six per cent. and are paid for the most part by the royalties on the Hymnal.

## CHURCH HISTORICAL SOCIETY

A MEETING of the Church Historical Society will be held on Tuesday evening, November 10th, at the Church Club rooms, New York, at which time there will be an address upon "The Early Church History of Connecticut" by the Rev. Samuel Hart, D.D., D.C.L., Dean of Berkeley Divinity School and Secretary of the House of Bishops. An invitation is extended to all who are interested in the history of the Church to be present.

## FRENCH PRIEST KEEPS ANNIVERSARY

THE FESTIVAL of SS. Simon and Jude was the twenty-fifth anniversary of the ordination of the Rev. Jean Batiste Gauthier, of the French Church of the Blessed Sacrament, Green Bay, Wis., to the sacred priesthood. A few priest friends, with his congregation, gathered to commemorate the happy event.

At 8 A.M. the Holy Eucharist was celebrated in English by the Rev. Henry Wormhout, an old Catholic priest lately come from England. At 10 Father Gauthier offered the Holy Sacrifice according to the rite of the Swiss Old Catholic Church in French, assisted by the Rev. A. Parker Curtiss, rector of Grace Church, Sheboygan, as deacon, and the Rev. Louis Lops, vicar of the Church of the Precious Blood, Gardner, and general missioner to the Old Catholic Churches in the diocese of Fond du Lac, as subdeacon. Fr. Curtiss preached the sermon, and made an allusion to the long friendship between himself and the good priest in whose honor they were gathered there, extending to a time before the ordination of either. In the evening there was a supper in the parish hall to which nearly two hundred persons sat down. During the supper, a touching address to the Father was read on behalf of the congregation

REV. J. B. GAUTHIER

by Mr. Earl Lambeau, a high school boy who was one of the first altar boys when the vicar came to the parish five years previously.

Father Gauthier was born in Montreal, and brought up in the great Roman Catholic parish of Notre Dame. At the age of sixteen he entered an order of Religious, and followed the Religious life for sixteen years. Most of this time was spent in teaching, and on returning to secular life he continued to teach in the schools of the Roman Church. He became interested in the Old Catholic movement in the diocese of Fond du Lac, and decided to throw himself into it. Another priest was needed at once, and as he had already worked as a layman for a year in the parish at Gardner, Bishop Grafton wished him to be ordained at once. Owing to the length of time which must elapse (two years at least according to our canons), after some unsuccessful negotiations with Canadian Bishops, it was decided to send him to Switzerland. He was ordained in the Cathedral at Berne by Bishop Herzog, the most commanding figure among the Old Catholic Bishops of Europe. He returned at once to the parish of the Precious Blood, Gardner, Wis., where fifteen years of his ministry were spent. Five years were divided between a French parish of the Church of England in the diocese of Montreal, and St. Mary's, Duvall, Wis. Five years ago he came to the Church of the Blesed Sacrament, Green Bay, where he has built up a good congregation, almost entirely of Belgians. During these twenty-five years his name has come to be an household word all through the "Door Co. Peninsula," and no man is better known all the way from Green Bay to Sturgeon Bay, than Father Gauthier. He is believed by these people to have thaumaturgical powers, and hundreds of people all through the "Belgian Settlement" come to him for healing of soul and body. All, whether Old or Roman Catholics, must conform to one rule. Prayer for nine days, confession, and communion, and the anointing with holy oil blessed by the Bishop of the diocese. May the prayer of the schoolboy in his little speech, "May our holy pastor long be with us to be our guide and helper," be realized! The Church may well be proud of such faithful service.

## SIXTIETH ANNIVERSARY OF A PITTSBURGH CHURCH

THE SIXTIETH anniversary of the St. James' Memorial Church, Pittsburgh, was observed on Sunday and Monday, October 25th and 26th. The services on Sunday were a celebration of the Holy Communion with an historical address by the rector, and festival Evensong followed by the cantata, *The Song of Miriam*. The anniversary hymn written for the occasion by the Rev. Dr. Thompson, *rector emeritus*, was sung at both services. The church building was filled to its utmost capacity at both services. On Monday evening there was Evensong at eight, with a sermon by the Rev. George Gunnell, rector of Trinity Church, Toledo, who was formerly in charge of St. Philip's Church, which was merged into the St. James' Memorial when the latter was removed from its downtown location to its present site. Bishop Whitehead was present and made an address of congratulation. A largely attended reception in the parish house closed the anniversary exercises.

## THE CONSECRATION OF DR. FABER

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. William Frederic Faber, D.D., Bishop Coadjutor-elect of the diocese of Montana, as follows: Time, Tuesday, November 10, 1914. Place, St. John's Church, Detroit, Mich. Consecrators, the Presiding Bishop, the Bishop of Montana, the Bishop of Ohio. Presenters, the Bishop of Kentucky, the Bishop of Michigan. Preacher, the Bishop of Montana. Attending Presbyters, Rev. W. D. Maxon, D.D., Rev. H. S. Gatley. Master of Ceremonies, Rev. W. W. Wilson.

## ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

### A Cornerstone Laid at St. Mary's Church

THE CORNERSTONE of the Lady chapel of St. Mary's Church, Asheville, was laid on Wednesday, October 21, by the Rev. Charles Mercer Hall, the rector, in the absence of the Bishop. A number of the clergy of the district were present, among them being the Rev. Rodney Rush Swope, D.D., Dean of the convocation; the Rev. R. R. Harris, rector of Christ School, Arden, master of ceremonies; the Rev. Reginald Willcox, Hendersonville; and the Rev. Messrs. Wyatt Brown, Walter S. Cain, William B. Allen, John Oliphant, and Alfred H. Stubbs. The architect, Richard Sharp Smith, and the master builder, Mr. O'Neill, placed the cornerstone, which is of Indiana limestone. It bears the following inscription:

A. M. D. G.
and in honor of the glorious and
ever-virgin Mary
21st of October, 1914
Ave Maria, pleni gratia
Nulla Ecclesia sine Episcopo.

The rector read a list of the articles placed in the copper box in the cornerstone. They included the Book of Common Prayer, the journal of the district of Asheville, copies of various papers, pamphlets, photographs, stamps, and American and French coins.

## CONNECTICUT

C. B. BREWSTER, D.D., Bishop

### Fairfield Clerical Association to Publish a Paper

THE FAIRFIELD clerical association has voted that the paper recently read before them

by the Rev. Richard D. Hatch, rector of Trinity Church, Southport, be printed and widely distributed. The paper was entitled *Home Reunion*. Mr. Hatch pleads for the gathering together of all strands and parties of the Church into a "Western Orthodox" whole. Retaining the Prayer Book, ritual, and customs which are the natural results of our western development, adhering to the seven ecumenical councils, and to the seven sacred mysteries, or sacraments, the Western Orthodox Church will have shaken itself free of parties within, being at once evangelistic and catholic, and can enter immediately into alliance with one hundred and forty millions of Eastern Christians.

ON THE evening of St. Luke's Day at Trinity Church, Hartford, was held a special service in memory of Robert C. Parmelee, one of the choir boys, who died last summer. A great company of the friends and high school classmates of the former soprano soloist assembled at Evensong and reverently listened to the inspiring and comforting music which Choirmaster F. W. Tilton had arranged for the choir. The rector, the Rev. Dr. E. de F. Miel, relinquished to Rev. Mr. Marshall, a personal friend of the deceased chorister, the honor of making the memorial address, which was a beautiful tribute to the sweetness and strength of young Parmelee's character.

THE SPEAKERS at the thirty-fourth meeting of the Connecticut branch of the Woman's Auxiliary, to be held at Christ Church, Norwich, November 11th, are the Rev. Dr. Hart, Rt. Rev. Benjamin Brewster, Bishop of Western Colorado, the Rev. George W. Davenport, secretary of the First Province, the Rev. Samuel Booth, of Idaho, and Mrs. John Ely, of Shanghai.

THE VESTRY of Trinity Church, Hartford, have recently voted that the rector convey to Mrs. Elsie L. Davis their grateful appreciation of the window which she has given to the church in memory of her late husband, Dr. G. Pierrepont Davis. The window, which is now being made in England, will represent Old Testament characters foreshadowing Christ.

## DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

### The Bishop's Sixth Anniversary Celebrated—Other News

ON OCTOBER 28th, St. Simon and St. Jude's Day, Bishop Kinsman observed the sixth anniversary of his consecration by inviting the clergy of the diocese for the day at Bishopstead. All were present at an early celebration of Holy Communion; and later in the morning the Bishop delivered his second triennial charge. The main subjects of the charge were the teaching office of the clergy and prayers for the dead.

CHRIST CHURCH, Delaware City, has been without a rector since the resignation last winter of the Rev. Alban Richey, D.D., rector of New Castle. The church is at present served by the Rev. Walter Marvine, an army chaplain now stationed at Fort Du Pont, Delaware City.

CHRIST CHURCH, Milford, has received during the past year a number of exceptionally beautiful gifts. In January last an All Saints' window was placed at the west end of the church in memory of Mrs. Henry Fisher Rodney. It is one of the most beautiful specimens of stained glass in the diocese. More recently a fine lecturn has been given in memory of Mrs. James Hall; brass vases and a silver baptismal shell in memory of the members of the Lofland family; two new sets of hangings; and last a new window in memory of Mr. J. Beswick, representing the prophets Isaiah and Daniel.

THE DIOCESE of Delaware exceeded its apportionment for general missions for the fiscal year ending September 1st, and made a good record, due largely to the efforts of the Bishop during last summer. Every one of the forty parishes and missions sent contributions, twenty-two sending apportionments in full and four others almost meeting them. The excellent showing of the diocese is largely due to the example of Trinity parish, Wilmington, which well exceeded its apportionment, the largest in the diocese, contributing about one-fourth the entire amount sent to the Board of Missions.

## EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

### A Service Commemorative of a Deceased Pastor

ON SS. SIMON AND JUDE'S Day, the late Rev. George F. Beaven, the rector of St. Paul's Church, Hillsboro, for fifty-two years, observed this festival of the Church as a parish day. Since his death five years ago, it has not been observed until this year, when the rector, the Rev. J. Gilson Gantt, and the entire congregation determined to renew and to continue this time-honored observance. There was gathered a congregation which filled the church. The appointed preacher, the Rev. Walter B. Stehl, rector of Holy Innocents' Church, Baltimore, being kept away by the illness of his child, the Very Rev. Henry B. Bryan, Dean of Trinity Cathedral, Easton, on a brief notice, preached a mast eloquent and touching sermon on the power and influence of the Christ. The Rev. Wordsworth Y. Beaven, son of the late rector, was the celebrant, the Rev. W. F. Dickinson, M.D., read the Epistle, and the Rev. William Schouler read the Gospel, and the Rev. William Darbie and the Rev. T. H. M. Ockford, priests of the diocese, were also present. Before the parish dinner the clergy by themselves gathered around the grave of the late and beloved rector of this church, and sang his favorite hymn, "Lead, Kindly Light," and used the prayer for All Saints' day. The whole occasion was made commemorative of one of the most revered of so many priests who have served this diocese.

## FOND DU LAC

R. H. WELLER, D.D. Bishop

### Cornerstone Laid at Wausau

THE CORNERSTONE of St. John's Church, Wausau, Wis., was laid on the afternoon of Monday, October 18th. Bishop Weller, through indisposition, was unable to fulfill the engagement, and Ven. Archdeacon Geer of Stevens Point laid the stone. In the procession were the Ven. Archdeacon B. T. Rogers, D.D., Fond du Lac; Ven. Archdeacon Geer, Stevens Point; Rev. Graeme Davis, Marshfield; Rev. C. Crookston, Tomahawk; Rev. Cuthbert Hinton, Antigo; Rev. J. R. Vaughn, Merrill; Rev. Harry S. Ruth, Philadelphia; Rev. Claude Reeder, Mosinee; and the rector of St. John's parish, Wausau, Rev. John Lloyd. The Ven. Archdeacon Rogers, D.D., warden of Grafton Hall, delivered a very able, eloquent, and spiritual address. Hon. L. A. Pradt, senior warden of St. John's, read a sketch of the history of the church from its organization September 22, 1858, by the rector, Rev. Thomas Green, to the present time.

The new church is to be of English Gothic style of architecture and will be built of granite rubble which is quarried locally. The color effect of the building will be a deep grey. The church will be the shape of an "L" when finished. The main entrance will be on McLellan street, with another entrance on Fourth, which will open into a Lady chapel where early morning and other services will be held. The foot of the "L" will extend back toward Third street, and join the old church which will be reconstructed and made into a guild hall and finished in stucco. The interior height of the nave will be thirty-nine feet; it will be twenty-nine feet wide and seventy feet in length; and the chancel will be twenty-two feet by thirty-two feet. Under the same roof will be the nave, the Lady chapel, the guild hall, and in the basement a boys' recreation room, choir rooms, etc. The guild hall will also contain a well equipped kitchen. Ultimately the building will assume the shape of a "U". A beautiful cloister built of the same material as the church will connect the rectory with the guild hall and chancel. The main entrance will consist of massive double doors recessed into deep stone arches, above which will be colored memorial windows. It is expected that the church and guild hall will be completed by next March. The Rev. John Lloyd hopes to have a new rectory built next spring of the same material as the church.

## IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

### Death of the Mother of the Rev. George W. Hinkle

THE REV. GEORGE W. HINKLE, rector of Christ Church, Waterloo, is bereaved in the death of his mother, Mrs. Elizabeth Toy Hinkle, who died on Tuesday, October 20th, at the residence of her daughter, Dr. Abbie A. Hinkle, in Evanston, Ill. Mrs. Hinkle was born in Philadelphia on November 25th, 1824, so that at the time of her death she had reached her ninetieth year. She is survived by three children, Rev. George W. Hinkle, rector of Christ Church, Waterloo, Iowa, Dr. A. A. Hinkle, Evanston, Ill., and Mrs. George H. Smith of Cleveland, Ohio. For the past twenty years she has been a faithful member of St. Luke's Church, Evanston, Ill. The funeral services were held at that church on Friday, October 24th. A requiem celebration was held at ten o'clock, and the burial service at two o'clock, with interment at Rosehill cemetery.

NO ALUM
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## MICHIGAN

**Charles D. Williams, D.D., Bishop**

### Southern Convocation at Clinton—St. James' Church, Grosse Isle

The fall meeting of the southern convocation was held at St. John's Church, Clinton, Wednesday, October 20th. The meeting was in charge of Rev. C. H. I. Channer, D.D., of Adrian, Dean of the convocation. Rev. John McCarroll, M.D., canon of St. Paul's Cathedral, Detroit, preached an excellent sermon, and the Dean, assisted by the rector, administered the Holy Communion.

The afternoon session was devoted to a paper by Rev. Henry Tatlock, D.D., of Ann Arbor, on "The Catholic and Protestant Conception of the Church." It was followed by an animated discussion, in which Rev. Frederick Hewitt of Tecumseh, Rev. W. H. Poole of Jackson, Rev. W. F. Jerome of Hillsdale, Rev. W. T. Ewing of Brooklyn, and Rev. W. S. Sayres of Detroit, took part. At the evening session Rev. W. H. Poole spoke on "Christian Money Making," Rev. W. F. Jerome spoke on "Christian Sociology," and Rev. W. S. Sayres, D.D., general missionary, on "The Incarnation."

The women of the parish aid society at St. James' Church, Grosse Ile (Rev. Edward Macomb Duff, rector), during the summer season just closed have added to the parish house a new kitchen with complete equipment. It is a separate building 18 x 15 feet connected with the parish house by a short passage-way. They have also added a new system of water-works. Both kitchen and water-system have been fully paid for at a cost of $475. By the generosity of a vestryman, Mr. H. Byron Scott, a choir-room has been built in harmony with church and parish house, connecting the two buildings and equipped with lockers for the vested choir. A Junior Auxiliary has recently been organized, and steps are being taken for the organization of a Boy Scout patrol.

## OHIO

**Wm. A. Leonard, D.D., Bishop**
**Frank Du Moulin, LL.D., Bp. Coadj.**

### St. Andrew's Church, Barberton, Dedicated

St. Andrew's Church at Barberton was dedicated on Sunday, October 25th, by the Bishop Coadjutor of the diocese, assisted by the Rev. Franklyn Cole Sherman, rector of St. Paul's Church, Akron, and the Rev. F. B. Hornby, vicar. The church was organized in 1902, meeting in a hall, and in September, 1911, reorganized as the St. Andrew's mission, with thirty members, and in the past three years has increased to one hundred members. The new edifice was designed by Jack Morgan, of Barberton, and cost $6,000. It is built of reinforced concrete and tile. The concrete blocks used in decoration were presented by Mr. O. C. Barber. The interior is finished in Flemish oak and brass. The church has a seating capacity of nearly two hundred.

## PITTSBURGH

**Cortlandt Whitehead, D.D., LL.D., Bishop**

### The Thirty-fourth Annual Meeting of a Branch of the Auxiliary

On Wednesday evening, October 28th, the Bishop of the diocese instituted the Rev. E. Hunter Perry, M.D., into the rectorship of Trinity Church, Washington. The sermon was preached by the Rev. Dr. Perry, of New Castle, brother of the rector. Other clergymen present and assisting in the service were the Rev. L. F. Cole, of Pittsburgh, and the Rev. C. A. Thomas, of Canonsburg.

The thirty-fourth annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place on Thursday, October 29th, at St. Stephen's Church, Wilkinsburgh. There was a celebration of the Holy Communion, the Bishop of the diocese officiating, assisted by the Rev. Joseph Speers, rector, and Archdeacon Bigham. The Bishop made a short address on "Cheerful Service." At the close of the service the Auxiliary was called to order, and Bishop Whitehead spoke a few words of greeting. The roll call showed a large number of parochial branches represented and a record-breaking attendance of about three hundred women, with a sprinkling of clergymen. The election of officers followed. The second ingathering from the United Offering mite boxes for 1916 was presented, amounting to almost six hundred dollars, so we have already in bank toward that fund over a thousand dollars. Reports were made by the officers and pledges received from parochial branches for the Apportionment. The summary of receipts gleaned from the treasurer's report shows a sum of $3,251.61; the Junior Auxiliary reports receipts of $1,196.94, and the Little Helpers $127.75. Luncheon was served in the parish house, and in the afternoon there were missionary addresses by the Rev. H. G. Limrick, on the work of the Church in Mexico and Cuba, and by the Rev. F. O. Johnson, of Pittsburgh, on "The Effect of the War on Missions."

## QUINCY

**M. E. Fawcett, D.D., Ph.D., Bishop**

### St. Paul's Church, Peoria, Redecorated

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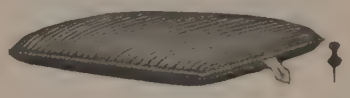

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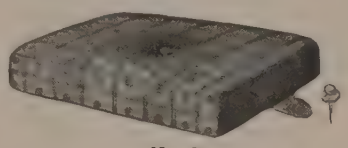
| | Prices: per doz. | each |
|---|---|---|
| English Corduroy | $10.00 | $1.00 |
| Panne mohair plush | 12.00 | 1.20 |
| Car plush | 13.50 | 1.25 |



No. 20

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| | Prices: per doz. | each |
|---|---|---|
| English Corduroy | $14.00 | $1.35 |
| Panne mohair plush | 16.50 | 1.50 |
| Car plush | 18.50 | 1.65 |

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of redecoration of the interior of the building throughout, a partial rebuilding of the organ, and the putting in of a new system of electric lighting. The cost of these improvements approximated $2,000. The new rector, Rev. Harold Linwood Bowen, was given a reception by the vestry the 21st of October, which was attended by the whole parish, and by many of the citizens generally of Peoria.

ST. JAMES' CHURCH, Griggsville, has just installed a Jackson pipe organ, a joint memorial to several departed members of the parish. It was formally opened November 3rd with a recital by Prof. Frank E. Fuller, of Keokuk, Iowa. This organ was the last of a series of improvements which have been in progress in St. James' Church for some months, under the direction of Rev. J. H. Dew-Brittain, the priest in charge. The chancel has been enlarged and redecorated, the sacristy rebuilt, and new choir furniture put in. The work has been made possible by the activities, chiefly, of St. Monica's and St. Mary's guilds.

## SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

### Cornerstone Laid at Greenville

THE CORNERSTONE of St. James' Memorial Church, Greenville, was laid by the Rev. A. R. Mitchell, rector of Christ Church and founder of the mission, assisted by the Rev. Francis J. H. Coffin, now the minister in charge. In 1903 a church building and lot were purchased from the Baptist denomination for $1,000. It was a year after before the mission was organized and the first service held. Up to the present time the services were held in the old building on Rutherford street and the clergy who have been in charge were the Rev. Messrs. W. B. Sams, John Kershaw, Jr., E. A. Andrews, and W. N. Tillinghast. Under the present rector, Rev. Francis J. H. Coffin, there has been aroused much zeal and earnest work. Before Mr. Coffin took charge a very valuable lot had been donated to the mission by Miss Eliza Powell, a most loyal and devoted Churchwoman, who taught in the Sunday school of Christ Church for sixty-five years. In view of this generous gift, her interest in the mission, and to manifest their great appreciation, the congregation determined to make the new church a memorial to this saintly woman. Therefore it is called the Eliza Powell Memorial. In the early summer, the rector of Christ Church, who was then in charge, and the members of the mission sold the old property for $3,000. This, together with a donation of $2,000 from Mr. Henry C. Markley, encouraged them to commence the new building. It will be a handsome Gothic stone church, seating about two hundred and so arranged that it can be easily enlarged, carrying out the original plan. The total cost of the present building will be about $7,500. It is expected that many of the old pupils whom Miss Powell taught in the Sunday school and in her private day school will consider it a privilege and pleasure to contribute to this memorial church. The handsome altar donated some years ago by the rector and vestry of the Church of the Advent, Spartanburg, will be used permanently in the new church, and the old pews donated by Grace Church, Anderson, will be for the present placed therein. Already some handsome memorials such as an altar cross, vases, candlesticks and Bishop's chair have been promised. Christ Church will place a neat memorial in loving memory of the Rev. W. N. Tillinghast, a former minister in charge, and who recently met with a most tragic death. He was beloved and esteemed most highly by the congregation over which he had charge and by the members of Christ Church.


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Professor of History and Economics, University of the South

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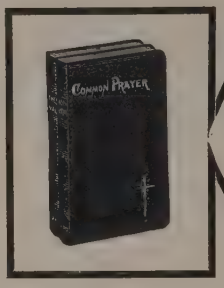


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## SPRINGFIELD

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### Confirmation at a Small Town with a Big Name

METROPOLIS, a small riverside town on the Ohio, is the farthest point in the diocese from the see city, with a pretty church and faithful congregation, though few in number. The little flock are cared for, at the request of the Bishop of Springfield, by the Rev. Clinton S. Quin, rector of Grace Church, Paducah, Ky., just across the river. On October 29th when the Bishop made his visitation three were presented for confirmation, an event of great interest, as it is many years since a confirmation took place here. The church was well filled and the service hearty, ten members of the Paducah choir kindly assisting. Sixteen persons received the Holy Communion at the early service on the following morning.

THE REV. JOHANNES ROCKSTROH, president of the Standing Committee and rector of Holy Trinity Church, Danville, and his wife, who have been spending the summer abroad and who were delayed by the war in their return, have arrived home safely.

THE REV. THOMAS DYKE and wife of Chesterfield, Ill., nave returned home safely after two months spent in England.

## WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

### Convocation of Worcester—A Memorial Church to Bishop Vinton

THE CONVOCATION of Worcester was held in Southbridge Monday and Tuesday, October 27th and 28th at Holy Trinity mission (Rev. C. M. Murray, priest in charge). The sessions began with a service Monday evening conducted by the Rev. C. M. Murray, followed by a meeting at which the Dean, the Rev. Walton S. Danker, read a paper on a "Social Service Programme for the Parish." This was followed by an interesting discussion in which Bishop Davies, Archdeacon Sniffen, the Rev. David Sprague and laymen of the parish took part. On Tuesday the Rev. Mr. Murray celebrated the Holy Communion early and Bishop Davies celebrated the Holy Communion at the later service. Bishop Davies gave an instructive address on the Primary Synod of the First Province, and also defined the duties of convocation. The business session followed. Some fifty delegates were present and missionaries from twelve of the missions in the convocation gave interesting reports. The offering at the evening service was given to the building fund of Holy Trinity mission and Bishop Davies announced that the new church which the parishioners of


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Holy Trinity were raising money for would be a memorial to the late Alexander H. Vinton, first Bishop of Western Massachusetts.

## CANADA

### Consecration of a Church

*Diocese of Fredericton*

THE CONSECRATION of St. Luke's Church, St. John, N. B., took place on Sunday morning, October 18th, Bishop Richardson officiating, assisted by the rector, Rev. R. P. McKim, the curate, Rev. J. L. Cotton, the church wardens and four honorary lay readers. Among those present at the consecration was Rev. W. B. Armstrong, now retired, who was curate of St. Luke's forty years ago. The present St. Luke's Church was built in 1880, during the rectorship of Rev. L. G. Stevens. Rev. E. L. Sibbald succeeded Mr. Stevens as rector, and in 1895 Rev. R. P. McKim became rector of the parish of Portland. The parish was then under a debt of $5,000 which has since been eradicated, a beautiful new rectory built and a total of $25,000 been expended on new buildings and repairs.—THE DIOCESAN synod committee met last week for the first time in their new quarters in the Church Institute building at 116 Princess street.—EVERY ORGANIZED field in the diocese of Fredericton will have been filled within the next few weeks. Work in new fields will be taken up just as soon as men and means are procured.—THE TEACHERS and officers of St. John's deanery association met for devotional service in Trinity Church on Monday the 19th. There was a large attendance, and an address was delivered by Rev. W. H. Sampson, rural dean.

# The Magazines

WHEN you keep a boy interested in football, baseball, tennis, and the like, you lessen the chances that he will get interested in things not so good for him. The *Youth's Companion*, since its enlargement, gives generous space to this matter of athletic training, and gets the best coaches in the country to write for it.

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PROFESSOR EDWARD ALSWORTH ROSS' new series of articles, "South of Panama," in the November *Century*, begins with a survey of the people and conditions of Western Columbia and Ecuador. A timely introduction to the series has been written by John Barrett, Director-General of the Pan-American Union, formerly minister to Siam, Argentina, Columbia and Panama. The fiction of the number includes the first chapters of James Lane Allen's new novel, "The Sword of Youth," Jennette Lee's "The Serenade," "The Wings of Horus" by Algernon Blackwood the English writer, and short stories by Philip Trescott Frost, Florence Converse, and Francis Buzzell.

The *Hibbert Journal*, like lesser magazines, responds to the call of the war. In the October number the leading article is written by Field-Marshal Earl Roberts on "The Supreme Duty of the Citizen at the Present Crisis." This is, we believe, the only article that has been written by one of the foremost British military authorities directly for American and British readers. This is journalism to date, even in a quarterly!

The editor-in-chief, Prof. L. P. Jacks, has an article under the title of "Mechanism, Diabolism and the War," which is much more keen and pertinent than the title would indicate.

Sir Henry Jones writes on "Why we are Fighting." This article is ably supplemented, and Prof. Gilbert Murray's on "Thoughts on the War," should not be overlooked. The significance of German literature, politics, and philosophy in relation to the German position and the attitude of the German people and government toward the war is considered in T. W. Rolleston's "Literature and Politics in Modern Germany," and in Prof. Hicks' "German Philosophy in the Present Crisis."

THE PUBLISHERS of the *Century* state that they have arranged for a considerable amount of war material also. W. Morgan Shuster, author of *The Strangling* of Persia, and Samuel P. Orth, professor of Politics and Public Law at Cornell University, will write of the war and its effects from an ethnic and political point of view. James Davenport Whelpley, author of *The Trade of the World*, and of recent *Century* papers on diplomacy, will deal with the personalities of the war lords and the spirit of the nations. Estelle Loomis, the short story writer, now in Paris, will be sending sketches of human interest. Albert Bigelow Paine, author of *Mark Twain: A Biography*, now in Switzerland, has put himself in touch with the German authorities with a view to presenting views of Germany in war time. Dr. Hendrik Van Loon, historian and journalist, has gone to his native land, Holland, where he will write of the Lowlands in war time. Albert Edwards, the well-known novelist and travel writer, is going to Europe with a roving commission from the *Century Magazine*. His mission is to help build the literature that will grow out of the war itself.

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The boy who loves nature will fill his pockets with pebbles, shells, bark of trees, bugs, worms, in short, with anything that he desires to study. One boy of my acquaintance went to school with a couple of snakes in his pocket, but to his great sorrow the reptiles shared the fate of Mary's lamb.

The boy with a mechanical turn of mind will be pretty apt to treasure in his pockets a good sharp knife, a six-inch rule, a pencil, and some bits of wood, wire, and twine. He


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will also be apt to have a half-dozen queer contrivances, the result of his inventive genius.

The idle, thoughtless boy will put anything and everything into his pockets, without regard for "rhyme or reason." Articles, wholly worthless, will predominate.

The degenerate, and the boy who has fallen into bad company, will treasure cigar stubs, cigarettes, and matches, broken pipes, tobacco, bad pictures, and bad literature. Oh, mother, if you suspect your boy of evil, search his pockets, for they will reveal the truth.

The teachers in our great public schools realize clearly that to know a boy one must first know his pockets. They have made some astounding discoveries, some pathetic ones, and some that were tragic, indeed.—VIRGINIA BAKER in *The Mother's Magazine.*

## "MODERN" ROME

WHAT we are wont to consider one of our greatest modern conveniences—the elevator—was no novelty in ancient Rome, for an archeologist has found that the Imperial Palace on the Palatine Hill contained no less than three large elevators. Although the elevators evidently lacked the refinements of mechanism and finish of the twentieth century machines, we can see in them an additional proof of the inventiveness and engineering skill of the Romans. Even in the first century, Roman houses were warmed by the hot air that rose from furnace rooms and that circulated beneath the floors and inside the walls. The excavators in Pompeii also have found a house fitted with well-designed pipes for hot and cold water, arranged very much like the best modern plumbing. Although improved appliances and increased knowledge have brought about great advances in domestic engineering, it is evident that early in the Christian era the Romans conceived and constructed many of the contrivances that not so long ago were considered as luxuries in the most civilized countries.—*The Youth's Companion.*

## ERADICATING TYPHOID FEVER

THE VALUE of the new anti-typhoid vaccine in preventing typhoid fever has been clearly shown in actual practise on a large scale. The vaccine has been given to thousands of men in the United States army and navy, and in the French army, as well as to many physicians and nurses whose duties bring them into contact with typhoid fever patients in large hospitals. The records show that inoculation gives any one immunity from the disease, even when constantly exposed to it. Although the exact length of the period of immunity is not known, it is at least a year. Now, typhoid germs cannot live long in water or in soil, and they cannot survive for more than a few months when exposed to the elements during warm weather. Since persons rendered immune cannot contract the disease for a year or more, "it follows," says the *Scientific American,* "that by carrying out systematic immunization during the winter months, there would be so few typhoid cases the following summer that the disease would be virtually eradicated." Many believe that the terrible scourge of typhoid fever in this country could be annihilated if for a few years the health boards in every state were authorized to administer anti-typhoid vaccine to every citizen.—*The Youth's Companion.*

## "QUITRENT" CEREMONY

A QUAINT ceremony takes place annually at the law courts in London, the city solicitor appearing before the "king's remembrancer" to discharge the quitrent service concerning certain properties in the city of London and the county of Salop. In this ceremony a block of wood, two bundles of twigs, six horseshoes and a bag of nails are placed on a table. Then, when the tenants are called upon to "come forth and do good service," the city solicitor gravely places the first bundle of twigs on the block of wood and cuts it with a hatchet, cuts the second bundle with a billhook (a thick, heavy knife with hooked point, used for pruning purposes), lays out the six horseshoes, counts out sixty nails in heaps of ten each, and then adds another heap of nails. In conclusion the "king's remembrancer" then says "good number," and the ceremony is over.—*Popular Mechanics.*

## OUR SYLLABLES

THERE is no language so beautiful as our own English tongue, when it is spoken beautifully. It is a wonderful possession; but like many other things which we have always had we underestimate it and abuse it until it is depreciated.

One of the chief ways in which we mistreat our language is in over-accenting our words. Foreigners are always quick to notice this. They find it hard to understand us because we bring out the one syllable that is accented and slur all the others. As they say, we "bang out" the accent, but care nothing about the rest of the word. By this fault, of which nearly all Americans are guilty, the language is robbed of its harmonious flow as well as of intelligibility.

It is always noticeable that persons of most culture speak most distinctly, and this is a mark of breeding that everyone can try for. To speak clearly, giving each word its correct value, indicates a certain amount of knowledge, while the opposite way of speech is often an index of slovenly habits of thought, if not illiteracy.—*Ohio State Journal.*

## IRRIGATING AUSTRALIA

THE RAINFALL in Australia is very unequal. Although there are frequent and heavy rains on the eastern highlands, the climate of the plains to the west is exceedingly dry, and the government of New South Wales is planning a system of irrigation so that the soil, which is naturally rich, can be cultivated. There will be an immense reservoir with a dam two hundred and forty feet high, to collect the winter floods of the Murrumbidgee river for use in the summer. The reservoir will be one of the largest in the world; it will hold thirty-three billion cubic feet of water—a quantity greater than that in Sydney harbor. Some of the irrigation canals will probably be at least a thousand miles long. The government is already advertising for applicants for the land that will become available for cultivation, and has issued a pamphlet describing the progress of the work.—*The Youth's Companion.*

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